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The Outlook

JULY 1, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor
THEODORE ROOSEVELT
Contributing Editor

A SPLENDID PAGEANT

Now that the splendors of the coronation of George V begin to recede in the distance, their symbolic significance becomes more obvious and impressive; and it is this significance which justified the elaboration of the ceremonial, alien to our institutions, but deeply expressive of the spirit of the English State. At the moment when the King was seated in the chair of St. Edward, in which for more than eight centuries English kings have been crowned, and the Archbishop of Canterbury placed the crown on his head, many spectators must have felt as if they were seeing in a flash the long unfolding of English history. In a country in which the pageant has become an immensely popular expression of contemporary interest in ancient manners, customs, and events, the scene in front of the altar in Westminster Abbey was an apotheosis of the authority of the British Empire and of the structure of the English State. The Abbey is the history of England in stone. On coronation day it was a glorious mass of harmonious color; its arches, its great height, the richness of its antique background, the flash of jewels, the roll of the organ, the chant of the great choir, the presence of ambassadors and representatives from all parts of the world, formed perhaps the most magnificent picture of recent times. The King and Queen had come from Buckingham Palace through vast cheering crowds representative of every nation in the world. Seven thousand people were waiting for them in the Abbey, representing the historic titles and historic positions of the Empire. Then came the choir singing "O God, Our Help in Ages Past," the English equivalent of Luther's sublime hymn; then the foreign princes, followed by the diplomatic corps, until, as one correspondent has said, "the choir stalls became, as it were, a map of the world stretching from Ethiopia to Japan."

ITS MEANING

The royal children bore themselves with simple dignity and with the modesty of childhood, which is one of the sweetest flowers of English culture; and finally came the King and Queen, preceded by the historic officials of the household. They were met by a thundering cry of "God Save King George!" Then followed the stately religious service, the Litany, the Communion, the Gospel, the Nicene Creed, the sermon of eight minutes by the Archbishop of York, preached on a text deeply significant of the changed attitude of royalty and of the people as well, from the text, "I am among you as he that serveth;" then the taking of the oath and the anointing, the King seated in the great chair, and looking, when sword and spurs were presented to him, like a knight in gold armor; the ungirding of the sword, the King rising and laying it on the altar; then the crowning, and the mighty cry of "God save the King!" which rose in the Abbey, swept, a tide of sound, through the great doors, was caught up by the crowds and carried from one end of London to the other; guns in the Tower and at Windsor thundering, to be answered by other guns fired at the same instant in New Zealand, in India, and in Canada. This magnificent ceremonial was not the crowning of a man, but the recognition of the sovereign, not for his personal power, but as the symbol of the unbroken unity of a great history and of a great empire. The lesson of such a ceremonial conducted by a great democratic people is manifold in a busy age and a commercial

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country; it interprets the idea of nationality as supreme, of service to the organized people as the highest expression of human duty, of that common life of great communities into which every individual life ought to pour its richness, and of that solidarity of human interests and hopes which constitutes the safety of modern life.

A SILVER WEDDING IN THE WHITE HOUSE

The celebration at the White House of the twenty-fifth anniversary of the wedding of President and Mrs. Taft was in striking contrast with the stately ceremonial of the coronation in London. Both events were significant, however, of the temper of the two peoples. The coronation was an official recognition of a king; the festivities in Washington were the expression of the American reverence for the sanctity of the family and the happiness of domestic life, and of regard for a representative American in his family relations. Although in more than one field an expert, Mr. Taft has the American instinct for trusting the judgment of the people and the American habit of living with them. However widely men may differ in judgment from his political policies, as The Outlook has sometimes differed, the American people have a great liking for their President; and one ground for that liking is the purity of his domestic life and his quiet, unaffected devotion to his family. The real expression of affection was not in the tide of gifts which poured into the White House, and under which a less vigorous personality than the President's would have been practically buried, but the wide popular interest in the event, evoked by the regard for an American family celebrating a wedding anniversary, rather than by the brilliant official setting of the celebration.

THE SITUATION IN THE SENATE

It would not be wise to draw sweeping or final conclusions from the fact that last week in the United States Senate a coalition of Insurgent Republicans and Democrats outvoted the party nominally in power, and ordered the Committee on Finance to make a report on the Schedule K (or wool tariff) bill before July 10. The Committee, by the way, responded by reporting within twenty-four hours, not only the wool tariff bill, but the "farmers' free list" bill. The coalition above described seems to have been almost unpremeditated, and it does not necessarily indicate a fixed intention of the two combining elements to act together in future on matters of tariff policy. If the underlying motive was simply to prevent the measure from being suppressed in committee, it was a commendable purpose, and the lament of Senator Penrose, Chairman of the Finance Committee, that the control of the Senate had passed from the Republican party was at least premature. But if the coalition means that the Insurgents are either playing a political game for their own advantage or are trying to defeat Canadian Reciprocity by putting the purely Democratic tariff revision measures to the front, the country will not be slow to disapprove. The plain duty of the Senate is to put the Canadian Reciprocity Bill first in order of importance, and either to put it also first in the time order or at least to make sure that it is not held back seriously by other legislation. We do not mean by this that Republican Senators are bound to vote for the bill as a party measure regardless of their own beliefs. But they are bound in political good faith to give a full hearing and prompt action on a measure resulting from the efforts of a Republican Administration, a measure to consider which was the prime object in the calling of the present special session. Moreover, the present feeling as to tariff revision is that one thing should be done at a time, and logically the Reciprocity Bill, having advanced to its present stage, should be disposed of one way or the other—and that it should be passed is the earnest conviction of The Outlook—before the several schedules are taken up one by one. To attach the wool tariff bill or the so-called farmers' free list bill to the Reciprocity Bill as amendments would be a palpable attempt to avoid precisely that responsibility which is directly facing the Senate. Fortunately, it seems not at all unlikely that the sentiment of Democratic Senators will be opposed to that course even if it is urged upon them by their Insurgent Republican colleagues.

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THE PATENT MEDICINE LIAR

The National Pure Food Law forbids, among other things, inter-State commerce in any drug the package or label of which bears any statement regarding the article which is "false or misleading in any particular." A case has just been decided by the United States Supreme Court involving the question whether this prohibition extended to "false or misleading" claims of curative power. In our comment upon this case last January we said: "If the Supreme Court in its wisdom cannot adjudge that this particular form of cheating and defrauding of the public is prohibited by the Pure Food Law, Congress should at once amend the law so that no technicalities of interpretation may afford a refuge for those who prey upon the hopes and fears of sufferers from disease." The Supreme Court, by a vote of six to three, has now determined that the Pure Food Law does not prohibit false statements of this kind. It should be noted in passing that the Supreme Court has decided, not that Congress *cannot* pass a law prohibiting false or misleading claims of curative powers, but merely that in enacting the Pure Food Law Congress *has not* passed such a law. The Court has not expressed an opinion as to the power of Congress under the Constitution to enact such a law; it has merely given its interpretation of the meaning of the law which Congress did pass. Following the decision of the Court, President Taft last week sent to Congress a special Message recommending the passage of a law to prohibit this peculiarly loathsome form of fraud. We hope that Congress, like the President, will be impressed with the importance of this matter, and that it will find time, in the midst of the exciting games of politics and tariff-fixing, to make it just as unlawful for a man to lie about the things that a bottle of medicine will do as it is to lie about the things that that bottle of medicine contains.

THE COMMENCEMENT SEASON

The addresses to the graduating classes of the colleges this year have had one common characteristic, a voicing of the summons of the Nation to moral as well as intellectual leadership. An inspiring "call to arms" it is, said President Hadley at Yale, to "fight the good fight of faith" in the highest ideals of life and service with steadfast courage and tenacious will. "It is a great thing," said President Shanklin, of Wesleyan University, "to go forth as a college man into the moral movement of our day on the side of right, standing and never yielding. This makes the man and saves the man." At Harvard President Lowell emphasized the importance of scrupulous moral thinking, especially in business affairs, where self-interest may warp judgment. "If men not actually dishonest accept without careful thought the standards that seem to be in force in their own business, the standard of business integrity tends to be abased." At the College of the City of New York President Finley urged the obligation of those who have received the best training the community can give to repay it by a perfect service to its needs, "willing to grow poor or to remain poor to enrich it. Such will be the kings of which democracy is dreaming." At Williams President Garfield spoke with great effectiveness on "The Obligation of Williams to the Republic." At Bowdoin College the theme of President Hyde was "The Larger Righteousness." Referring to the so-called social evil as a pest never to be abolished by appeals to the individual, and to white slavery as now causing more misery than black slavery formerly, he declared that "the battle against white slavery is to be the moral battle of the oncoming generation." Auspicious for the outcome of our present social problems is this active partnership in which our universities and colleges are working with our churches for moral soundness and progress. Attorney-General Wickersham at Yale, and Secretary Nagel at Brown, opposed the admission of Arizona and New Mexico under their proposed Constitutions—the former as having been voted for by less than twenty-seven per cent of the voting population and six per cent of the total population, the latter as containing a provision that would make its amendment very difficult. President Taft made a flying trip to the Yale Commencement and addressed the alumni after luncheon, as also did Justice Lamar,

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of the Supreme Court. Mr. Taft referred to the Supreme Court as "a bulwark of our liberty, standing between us and the perils of a hasty and unwise radicalism." Its recent decisions in the Standard Oil and Tobacco Cases he regarded as most salutary, "laying down a line not difficult for *honest* men to follow." Referring to Liang Tung Yen, who sat near, a Yale graduate of 1882, now a member of the Imperial Cabinet of China, who, with Justice Lamar and others, had received the honorary LL.D. that day, he said, "The policy of the United States will always be to furnish every possible aid to that country, to her people, and her resources." Yale has again bestowed on a woman a well-deserved honorary degree, admitting Miss Mabel Boardman, the head of the National Red Cross, to the grade of Master of Arts. At Cornell, since 1909, the alumnæ have been unrepresented on the Board of Trustees. This year the younger alumni succeeded by a narrow margin in again defeating the candidate of the alumnæ. At Wesleyan the graduation of the four remaining women has ended co-education there.

PROGRESS AT WILLIAMS

During the last ten years Williams College has been very largely reconstructed, both within and without. The curriculum has been twice revised, and seriously modified in the direction of correlation of studies, and curtailment of branches which do not stand vitally related to the scheme of a college which lays its emphasis on culture. Many of the older buildings have been practically reconstructed with a view to more perfect sanitation and better accommodations for students, and a large number of new buildings have been erected or are in process of erection, so that, when the alumni go back, one of their first pleasures is to note the extraordinary development of the College in its material equipment and the increasing beauty of a village which is already one of the loveliest in America. The two recent additions to housing of the College are the first dormitory in the new quadrangle which is to be opened on the extensive grounds of the College between the main street and the river, and the noble Assembly Hall, the gift of Mr. Alfred C. Chapin, in memory of his wife. This building is of the Georgian order, and when completed will take its place among the most impressive college edifices in the country. A new, thoroughly modern infirmary has also been completed, a fireproof building which has all the appliances and offers the facilities of a first-class hospital. This extraordinary construction of the College is matched by the further development of what has been its policy for many years past of putting the humanities in the first place, laying emphasis on the study of the classics, of philosophy and history, with a thorough teaching of the modern languages from the cultural side, and with a full equipment of scientific apparatus and training without specialization in directions in which the college proper cannot and ought not to compete with the university. Among those who received honorary degrees from the College on Commencement Day, special interest was evoked by the presence on the platform of the Hon. William W. Crapo, of New Bedford, Massachusetts, a graduate of Yale of the class of 1852, a member of Congress for four terms, and a man whose name is a synonym for integrity, courage, and ability. Mr. Crapo is a happy example of the man of affairs who has the taste and habits of a scholar, and the literary sense as well. Sixty years ago, with the late President Gilman, he went from New Haven to Williams to install a chapter of the Alpha Delta Phi fraternity, well known among college organizations, and his reappearance in Williamstown after an interval of sixty years gave his visit unusual personal interest. Degrees were also conferred upon Mr. Herbert Putnam, Librarian of Congress, and Mr. A. Barton Hepburn, the well-known banker of New York City.

A DUPLICATE COLLEGE

The plan for dealing with the problem of great numbers of students outlined by President Taylor, of Vassar, and briefly referred to in The Outlook last week, involves the establishment of a second group of buildings which should constitute a duplicate college. One of the chief responsibilities of the American college, Dr. Taylor says, is created by the great and increasing number of the students as

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bearing upon the care for the individual student—a care which is recognized in reports and in inaugural addresses and is already leading, here and there, to practical effort, like the preceptorial principle at Princeton, the general system of advisers for freshmen. Attention has been called to the many indications of the movement in this country, away from the university idea, so far as the organization of students is concerned, and back to the English college idea. It is felt in many quarters that the university has been fully developed, and that the college idea has been sacrificed to it, and a distinct reaction is beginning to appear in the direction of the preservation of the college. Meanwhile, the numbers at many of the colleges make it almost impossible to carry out the college idea, and the question is how the numbers can be preserved, and the idea as well. Dr. Taylor suggests the building of a secondary group of buildings which should accommodate, for example, five hundred students, lodged in separate residence halls, with academic facilities, professors' houses, a separate chapel, and a working library; the larger library to be made common to all branches of the institution. This would be, practically, the addition of a new college to one already existing, involving separate buildings and a separate teaching force, with the business organization, however, remaining a unit. One administration building might be provided, a common plant for heat, light, water-works, fire apparatus, and such other things in common as, by uniformity and unity of management, would make for economy and efficiency. Dr. Taylor suggests also, in connection with this plan, that special accommodations might be made for those students who are devoting themselves exclusively to study and intellectual attainment. In the general system such a building would represent what Balliol College at Oxford represents; it is purely an honors college; no student is expected to join its ranks who is not working for honors. President Taylor's plan, without destroying the unity of an existing college, involves the duplication of its residences and to a certain extent of its apparatus, in order to retain the students and yet bring to bear on them the personal care which the college ought to exercise, and to preserve the atmosphere which is so great a part of college training; and he estimates, in a general way, that three million dollars would found such a college. This is a very interesting suggestion, and no doubt will receive wide and serious attention.

CITY PLANNING: ROCHESTER

Under the general subject of municipal art, there has been no more interesting development than that of city planning. A case in point is found in the improvements proposed for Rochester, New York. The plan is mainly the work of Mr. Arnold W. Brunner, the architect, well known for his similar activity at Cleveland. The Cleveland proposition, however, differs from the Rochester plan. In the former city certain public buildings had to be grouped about a common center; in the latter there is not only that necessity, but also the replanning of local transportation. Rochester has long been known as an exceptionally prosperous and pleasant town. What occasion, then, is there for improvement? It is because Rochester is as intelligent as it is prosperous that it takes steps in time to meet the changing conditions forced upon it by its own growth. In the absence of improvement, as its Civic Improvement Committee contends, deterioration must come. Hence the Committee requested a plan of action from Mr. Brunner, assisted by Mr. Frederick Law Olmsted, the landscape architect, and Mr. Bion J. Arnold, the traction expert. The City Hall as a civic center was first considered. The Rochester City Hall is not only too small, but is architecturally unworthy. A new site must be found, a new building planned. Mr. Brunner would have it rise into a commanding central tower proportionate to the length and importance of the vista which it terminates. Of next civic importance is the railway station of the New York Central system, as forming another center from which streets may radiate. But Rochester's most striking characteristic is the Genesee River. In the business district the river is completely blanketed by buildings constructed over it. Thousands of visitors cross and recross it and never know it is there. Æsthetically this loss of the river is unfortunate. If it is desirable to treat

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it commercially, Mr. Brunner suggests such a treatment as is found over the Arno at Florence, in the Ponte Vecchio, with its shops and arched openings. Probably no one ever before thought of adapting the Ponte Vecchio to Rochester. Thus city planning develops significant individual suggestion, which, if allowed full play, should ultimately redeem American communities from the charge of being too much like each other, and therefore too commonplace.

HAVE ANIMALS A SIXTH SENSE?

An interesting illustration of the danger of trusting to our observation of animals, even when apparently every precaution has been taken, is given in the May "Atlantic" by Professor M. E. Haggerty, of the Harvard Psychological Laboratory. Although the dog has been the companion of man since prehistoric times, we still know little of the working of his mind. Can a dog recognize colors? Does he know his owner by the sense of smell or of sight? How accurately can he distinguish varying shades of brightness? To determine this last question, experimenters prepared a large box. At the lower end, in the bottom, were placed two slides, separated from each other by a longitudinal partition. In each slide was a circle of glass illuminated by an electric light below. Under each slide was placed the same quantity of the same food. To get at the food the dog must pass down from the top to the bottom of the box and select the slide on the side of the partition in which was the smaller disc of glass. When he went to *this* side, the slide was opened for him, and he could get the food. The interior of the box and the room were painted black, to avoid reflected light. Precautions were taken that the same amount of heat should be radiated from each electric light; that the distance between the food and the bottom of the slide in each case should be identical, so that there would be no difference in the intensity of the odor. As it was found difficult to get the dog to return to the upper end of the box after each test, a collar was put about his neck to which was fastened a leash four feet long. The experimenter pulled the dog back with this, that he might start again on subsequent trials. The smaller disc was placed alternately now on one side of the partition and now on the other. After trials numbering from ten to fifty each day, the dog apparently learned accurately to detect the difference between the small discs of light. His accuracy at first varied from eighty to ninety per cent, but after he became experienced there were practically no failures. The dog would walk down the box, put his head in one partition and then in the other, standing undecided with one fore foot in the air, and then go into the partition containing the smaller disc. Of course the experimenter was elated, and was prepared to publish the discovery that a dog can tell the difference between the brightness of two discs of light, differing only a fraction of an inch in diameter. One day the experimenter happened to repeat the test without the use of the leash. To his surprise, the dog was no longer able to select the right partition, making a mistake about half the time. When the leash was restored, at once he regained his former accuracy of perception. This and confirmatory experiments demonstrated to Professor Haggerty that the dog had been aided in his decision by the experimenter himself, who unconsciously transmitted some slight indication through the leash. It was not thought transference, for the experimenter was as anxious that the dog should go right when he was experimenting without the leash; nor was it face reading, for the experimenter was invisible. How slight must have been the unconscious muscular indication through the leash is indicated by the statement that when the dog went down the leash was held perfectly loose, so that, in sagging, it all but touched the bottom of the box. There was therefore in this particular case no proof of the ability on the part of the dog to distinguish between the relative brightness of the lights; but a marvelous sense of feeling or other means of perceiving minute impulses or suggestions. But that some animals have a power of observation, independent of and in addition to the five senses, has apparently been demonstrated by several observers in the case of white mice, unless, indeed, some factor of control has

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been overlooked. After demonstrating that they could readily follow the windings of a most intricate labyrinth, once having gone accurately through to find food at the center, blind white mice, deprived of the sense of smell by the cutting of the olfactory nerves, with their whiskers cut off so that they could not be guided by the sense of touch, and with precautions taken so that even with their feet they could not recognize the path before trod, repeatedly found their way without hesitation through a labyrinth over which they had previously passed in a normal condition.

PROROGATION OF THE RUSSIAN DUMA

The fourth session of the third Russian Duma, which began on October 28, 1910, ended on the 27th of May last, when, by Imperial decree, the lower house was prorogued, to meet again in November, 1911. The most noteworthy feature of the session was the serious conflict between Parliament and the Ministry over the proposal to establish zemstvos (local representative assemblies) in the six provinces that lie adjacent to Poland and that are settled, in part, by Jews, peasants, and landed proprietors of Polish origin. The bill containing this proposal was introduced by the Stolypin Ministry, and seemed, on its face, to be a liberal measure for the enlargement of the political privileges of the people in that part of the Empire. In reality, however, it was intended to lessen the power and influence of the Poles, reduce the strength of the Polish delegation in the upper house, and Russify, as far as possible, the western provinces. This was to be accomplished by means of a peculiar system of class franchise, which would practically exclude Jews, Poles, and most of the Russian peasants from the proposed zemstvos, and enable the latter to elect Russian nationalists to the Council of the Empire in place of the Poles who have hitherto had seats there. The Polish representatives in the upper house had frequently shown a disposition to oppose Stolypin's measures, and, as his majority in that branch of Parliament had often been small—only two votes, for example, on the Agrarian Settlement Act—he determined to get rid of the Poles, and fill their places with "true Russians," upon whose support he could confidently rely. This he aimed to do by means of the Western Provinces Zemstvo Bill. When the class franchise feature of that bill was rejected by the upper house, the measure itself ceased to be available for his purposes, and he tendered his resignation. The Czar, however, was unwilling to accept it, and promised that, if the Premier would withdraw it, he, the Emperor, would prorogue Parliament for three days, treat the bill as an "emergency" measure, and make it law by Imperial decree, under the provisions of Section 87 of the Constitution, which authorizes the monarch to legislate independently in "emergency" cases when Parliament is not in session. Stolypin accepted this proposition, and the plan was carried into execution. The Czar first ordered Parliament to take a recess of three days; then promulgated the zemstvo bill by ukase, as an "emergency" measure; and finally dismissed from the Council of the Empire the two men—General Trepof and ex-Minister of the Interior Durnova—who had been most active in opposition to it. This arbitrary exercise of autocratic power naturally raised a storm of indignation and protest. Guchkof, the President of the Duma, resigned, and both houses adopted "urgent" interpellations, calling in question the Government's right to legislate in that way when, as a matter of fact, Parliament was in session, and no "emergency" of any kind had arisen. These interpellations were supported by powerful majorities in both houses, irrespective of party lines, and the one adopted in the Council of the Empire was signed by two archbishops and five ex-Ministers or Associate Ministers, as well as by a large number of distinguished noblemen, statesmen, or jurists, including Prince Trubetskoy, Prince Eristof, Prince Kurakin, Count Pahlen, Count Reitern, Count Olsufief, Baron von Nolken, Senator Tagantsef, Professor Maxim Kovalevski, and Professor Grimm.

BOTH HOUSES CONDEMN STOLYPIN

Premier Stolypin replied to the interpellation of the Council of the Empire on the 14th of April, and to that of the Duma on the 10th of May.

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Both replies were frank, forceful, fearless, and at times defiant. He admitted that Parliament had been prorogued in order to enable the Czar to promulgate the zemstvo law as an *ad interim* "emergency" measure, but he denied the right of Parliament to question either the monarch's prerogative or the existence of the alleged emergency. It was not necessary, he said, that the emergency should be one arising during the Parliamentary recess. On the contrary, the emergency might precede the recess and might be the reason for the prorogation. The defeat in the upper house of a bill involving the success or failure of a great national policy was, in itself, an emergency which justified the artificial creation of a Parliamentary recess and the enactment of the defeated measure by ukase. The representatives of the people would have a right to pass on the law finally, and he would give them an opportunity to do so; but they could not prevent the Government from enacting it as an emergency measure, and then submitting it to Parliament for confirmation or rejection. The Premier's explanations were received in silence and were evidently unconvincing. Both houses adopted resolutions in which the action of the Government was declared to be unconstitutional and its reply to the interpellations unsatisfactory. The vote in the Council of the Empire was 99 to 53, and in the Duma 202 to 82. In countries that have parliamentary institutions of the Western type the defeat of the Government on a great national question is usually followed by the resignation of the discredited Ministry; but in Russia the Premier and his associates are not responsible to Parliament, but hold office at the pleasure of the monarch, so that a resolution expressing lack of confidence does not affect them, even when it is adopted by a majority of two-thirds in each house. Practically, therefore, Stolypin has triumphed, and Russia's third Parliament has been completely defeated in the first struggle that it has had with autocratic power in the four years of its existence. When a law has been enacted by ukase, the Russian Constitution requires that it shall be submitted to Parliament, for confirmation or rejection, within a period of two months. The promulgation of the zemstvo law, however, was so timed that the Parliamentary session would end before the two months expired, and Stolypin was thus enabled to put off submission of the measure to the Duma until next November. Meanwhile he is trying to make rejection of it difficult, if not impossible, by hurrying up the elections in the western provinces. It will not be so easy to defeat it when the provincial assemblies which it authorizes are actually in existence and the system of local self-government which it contemplates is in full operation. The Agrarian Settlement Act was forced through in this way, long after the change in the system of land tenure for which it provided had become a *fait accompli*, and the zemstvo law may follow the same course.

WHAT COUNT TOLSTOY MIGHT HAVE BEEN

There has recently been published in St. Petersburg a collection of two hundred and eighty-one personal letters written by Count Tolstoy to various relatives, friends, and acquaintances between the years 1848 and 1910. These letters, covering as they do a period of more than sixty years, throw a flood of light upon the development of the author's character, and show clearly what his mental processes were, and how his environment affected him at different times in his life. They also show, or at least indicate, that his character and career might have been very different from the life and career with which the world has become familiar. We think of him now as the teacher of forbearance and love, and the great apostle of non-resistance; but at one time in his life he was quite capable of aggressive violence, and even of homicide. In the year 1862 the police made a search of his house in Yasnaya Polyana. He happened at the time to be absent, but the mere recital of the circumstances of the search and the behavior of the police so exasperated him that, in a letter to a friend written shortly afterward, he said: "It was in the highest degree fortunate that I was not at home. If I had been, there's no doubt whatever that I should now be awaiting trial as a murderer." In the same letter he shows how near he was to taking a step that would

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almost certainly have changed his whole career. "I'm going to expatriate myself!" he declared, indignantly. "But I won't join Herzen. He may live by himself and I'll live by myself. And I won't hide. I give full notice that I'm going to sell my estate and get out of Russia, where a man never knows, from one minute to another, what is going to happen to him." In 1872 he again came very near abandoning Russia altogether and settling in England. In two letters written that year (Nos. 77 and 78 of this collection) he said: "Life in Russia has become intolerable. I'm always in fear that some boy who doesn't happen to like my face will make me sit on a bench before a judge, and then send me to jail. I'm so exasperated that I've decided to sell everything I have in Russia and go to England." One cannot help wondering what Tolstoy's career would have been if he had abandoned Russia and settled in England in those years of his early manhood. That it would have been very different from the career upon which we now look back, across his grave, is certain. Free public criticism of his philosophical theories as they first took shape in his brain would have discouraged, perhaps, that form of intellectual activity; and contact with the brilliant minds of the Victorian era would almost certainly have broadened his view of life and given him a different conception—perhaps a saner conception—of human existence and its problems. The change of environment, moreover, might have stimulated his literary and artistic powers, and led him to devote the years of his maturity to fiction instead of philosophy—to such works of creative imagination as "Anna Karénina" and "War and Peace," instead of such works of moral purpose as "My Religion." And the change was nearly made!

THE IMPERIAL CONFERENCE

The meeting at London of the Imperial Conference has not awakened the expected attention. This is doubtless due to the fact that the Conference has failed to take any but negative action upon any one of the three great issues affecting the Empire: fiscal legislation, Imperial defense, and some form of council or possibly the transformation of what is now known as the "Imperial" Parliament at Westminster into a truly Imperial Parliament by the admission of members from the oversea dominions. The word "dominion" calls attention to the gradual transformation of the Imperial Conference from the time when, as the Colonial Conference, it first came together. That Conference was largely the creation of Mr. Chamberlain a decade ago. But the name "Colonial" implies a certain dependence. Canada has no notion of calling itself a colony. It has long considered itself a dominion. Australia has felt the same way. So have New Zealand, South Africa, Newfoundland. Hence the change of name from Colonial Conference to Imperial Conference. Its membership is composed of the premiers and other ministers of the mother country and the self-governing colonies. The affirmative work of the Conference has naturally emphasized uniformity of legislation throughout the Empire: for instance, the Conference has adopted resolutions in favor of uniformity throughout the Empire in naturalization; in reciprocal action regarding undesirable aliens; in treatment to British shipping; in copyright, patent, trade-mark, and accident compensation laws.

WHERE AN EMPIRE IS NOT AN EMPIRE

So far, so good. There is natural reciprocity in all these things. But when reciprocity did not seem so clear, there was failure to act. For instance, the Imperial Labor Bureau proposal was rejected on the ground that it interfered with local autonomy: each Dominion, it is evident, intends to keep the direction of emigration in the hands of its own agents. Again, as to trade, the home Government would not accept the preferential proposals because, no matter how much they might reduce consumers' burdens in the Dominions, to the consumer in the United Kingdom they would bring new and unnecessary burdens. The principal failure to act was with regard to the question of Imperial defense, bound up as it was with the question of a Council of the Empire. This Council was planned to be, for the first ten years

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of its existence, purely advisory, but thereafter to have the power of taxation for the purposes of Imperial defense. The proposal was rejected because the proposed body would not have the necessary co-ordinating power to provide revenue to meet expenditure; as the expenses must be met by Imperial taxation, the body would ultimately have power to impose upon the Dominions a policy from which one or more of them might dissent. For the moment insistence on local autonomy certainly seems to check the expression of Imperial sentiment. Many Dominion statesmen, nevertheless, chafe under the charge that the colonies are the mother country's "poor relatives," and insist, with becoming self-respect, that the Dominion must contribute to the cause of whatever Imperial defense they enjoy. They will thus ultimately, we believe, evolve some workable plan. As to an Imperial Council, the present Conference itself includes the germ of a truly representative assembly composed of delegates from every part of the Empire. Surely there is necessity for an Imperial exchange of opinion if Great Britain is to be truly Imperial.

A CHRISTIAN TENDENCY IN INDIA

In a recent address before the American Ramabai Association, the Rev. Dr. R. A. Hume, for thirty-seven years resident in western India, declared that a higher ideal of womanhood is apparent there in the social advancement of women. Centuries of stagnation seem to have ended. "You would be surprised," he said, "to see the number of women's clubs now in India in which are Europeans, Parsees, Mohammedans, Jews—any one—for intercourse and intellectual improvement." Especially noticeable is the decline of the hateful custom of child marriage that has entailed woe on myriads of child widows. Some Hindu conferences have discussed petitioning the Government for a law prohibiting the marriage of girls under fourteen or sixteen. In Dr. Hume's home city, Ahmednagar, the average age of a Christian bride is seventeen. He views these changes as due in no small degree to the indirect influence of the Pandita Ramabai, whom he regards as the most remarkable of Indian women. Her work for high-caste child widows, begun in 1889, has expanded into the great educational and industrial establishment at Poona, near Bombay, where, with the help of her daughter, Manoramabai, she mothers a family of some two thousand. Dr. Hume tells us that the moral atmosphere of India is changing, "growing Christian without taking the Christian name." There is the Seva Sadan (the "Home of Service") at Bombay, founded by a Parsee gentleman, where all classes join in the same kind of service that Ramabai instituted. On this and other illustrations of the new spirit appearing in India Dr. Hume remarks: "I believe that the spirit of the Lord Jesus Christ is in multitudes of Indians to-day who do not take the Christian name." Professor Harlan P. Beach, of Yale, President of the Ramabai Association, expresses the same belief. A missionary at Calcutta with whom he was staying, having attended the Christmas church service on a Tuesday morning, was on his way to tennis that afternoon, when he met a member of the theistic society called the Brahmo Somaj. This man was astonished at a Christian's devoting any part of Christmas Day to play. "Why," said he, "we of the Brahmo Somaj are meeting by twos and threes to talk about Jesus Christ, and to pray to him." More significant of the dawn of a new day in India than any church statistics can be is this tendency, which these observers report, toward the religion of Christ without its name. Professor Beach believes that "the Christianity of India is not going to be American," but finds, on the other hand, that Jesus Christ himself "is the lodestone of India," attracting its earnest minds.

CO-OPERATION IN RELIGION

One of the largest and most significant religious gatherings recently held in this country was that which lasted from June 13 to June 25 in Philadelphia. It consisted of two distinct assemblages. The first was the Northern Baptist Convention, the second was the Baptist World Alliance. As is well known, Baptist churches are Congregational in polity; that is, each local church is an authority

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unto itself, and is subject to no superior governing body. The Convention, therefore, had no legislative power, but, as a result of the experience of the last four years, this Convention has succeeded in becoming an instrument for the expression of the common feeling and purposes of the churches of the denomination. As The Outlook has already reported, this Convention has succeeded in becoming more than an advisory body, for it is the legal instrument for bringing into co-operation the missionary, educational, and philanthropic agencies of the denomination. The same force that is leading to combination in industry is also leading to combination in church activities, and this is well illustrated by the experience of the Baptist churches of this country. Parallel with this movement toward combination is the growth of the sense of social, as distinct from individual, moral responsibility. This was also manifested at the Philadelphia Convention. The Social Service Commission of the Baptists produced a programme of social service which was enthusiastically adopted by the Convention. The adoption of this programme now puts the Baptist denomination on record as standing for :

Equal rights and complete justice for all men in all stations of life.

The right of all men to self-maintenance, a right ever to be wisely safeguarded against encroachment of every kind.

The right of the workers to some protection against the hardships resulting from swift industrial changes.

The principles of conciliation and arbitration in industrial dissensions.

The protection of workers from dangerous machinery, occupational diseases, and mining disasters.

The abolition of child labor, and the protection of children from exploitation in industry, and from work that is degrading, dwarfing, and morally unwholesome.

Such regulation of the hours of labor for women as shall safeguard the physical and moral health of the community.

The suppression of the sweating system.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest life.

A release from employment one day in seven, and a wage based not on a seven-day week but on a six-day week.

A living wage as the minimum in every industry, and the highest wage that each industry can afford.

The most equitable distribution of the products of industry that can ultimately be devised.

Suitable provision for the old age of workers, and for those incapacitated by injury in industry.

The control of the natural resources of the earth in the interests of all of the people.

The gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust.

The discouragement of the immoderate desire for wealth ; and the exaltation of man as the end and standard of industrial activity.

The abatement of poverty.

This excellent statement, similar in purport to those made by other denominations, and by the Commission on the Church and Social Service of the Federal Council of Churches, is an indication that the Church, as a whole, is aroused to its duties in the complex industrial life of the day.

THE BAPTIST WORLD ALLIANCE

After the Convention representatives of eight million Baptists from all over the world met in the gathering of the Baptist World Alliance. At the meetings of the Alliance the outstanding figure was its President, Dr. John Clifford, called by the British Chancellor of the Exchequer, Mr. Lloyd-George, "the best fighting man the Free Churches of England have turned out since the days of Oliver Cromwell." His President's address was a challenge to progress in missionary and social service. The most significant feature of the meetings was the presence of a large delegation of Baptists from Russia and other parts of Eastern Europe. In what is called by the European Secretary of the Alliance, the Rev. J. H. Shakespeare, "the most remarkable religious movement of modern times," "a new reformation," spreading among the Slavs and Cossacks of Russia, the Letts and Esthonians of the Baltic Provinces, the Czechs of Moravia, and the Magyars, Slovaks, and Ruthenians of Hungary, Baptist churches appear to be springing out of the ground. Churches founded less than five years ago number seven or eight hundred members. The Alliance set itself to the task of providing a trained and equipped ministry for these peoples, and steps were taken for the establishment of a great central European Baptist

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Theological Seminary. A movement was also started looking toward the affiliation of Baptist young people of the entire world.

FOR PRESBYTERIAN HARMONY

The signs seem to be auspicious for friendly relations, after twenty years of controversy, between the General Assembly of the Presbyterian Church and Union Theological Seminary. The large committee appointed in May by the Assembly to confer with the Seminary authorities in that behalf has been furnished with a powerful make-weight for it by the recent action of the third party in interest, the New York Presbytery, in an all but unanimous adoption of a paper drawn up by one of its strongly conservative members, Dr. David G. Wylie. He it was who had also proposed to the Assembly the restoration of harmonious relations with the Seminary through the friendly conference now in prospect. The irenic paper he presented affirms that "some differences of opinion between earnest men" are to be expected in the modern no less than in the Apostolic Church, and are still compatible with unity within "the zone of evangelical Christianity." Declaring the Presbytery to be "in complete harmony with the doctrines of the Church, as set forth in its Confession and deliverances," it opposes "minute and unnecessary restrictions upon freedom of earnest discussion. We are weary of strife, and solicitous about the great things of the Church and the kingdom of God. We propose to go forward unitedly in the work of Christ and in the spirit of brotherly love" toward the light in which all questions are perfectly solved. A letter from Dr. J. H. Jowett, now in England, was presented by Dr. Wylie as a supplement to his statement, strongly indorsing it in the assurance that its adoption "will give us all a living and profound fellowship in the grace and love of our Lord." These two documents were formally "adopted as expressing the sentiments of the Presbytery of New York." This concord of Seminary men with all their co-presbyters lacked unanimity by a solitary negative. The Presbytery at this meeting also adopted the report of a committee who find misrepresentation and injustice in the protest made by half a dozen members against the Presbytery's approval last April of two Seminary graduates as candidates for the ministry. Only one of these protestants was a church pastor. It is said that the disturbing element in the Presbytery is mostly composed of a few who are not pastors or elders of churches. The suggestion has been made that the voting membership should be limited to these two classes—a proposition that may be regarded as inherently reasonable.

CORONATION YEAR EXTENSIONS OF BRITISH POSTAL SERVICES

The Coronation, like previous occasions of great national rejoicing, has been marked by popular extensions of the services of the Post-Office. Prominent among these extensions are reductions in the rates on foreign parcels and increased facilities for small investors to use the Post-Office Savings Bank to put their savings into consols and other Government securities. The rates on oversea business before the Coronation were: for parcels up to five pounds in weight, fivepence, or ten cents; up to seven pounds, twenty cents; and for parcels up to eleven pounds, thirty cents. These rates have been reduced by one-fifth. It is illuminating to compare these rates with the domestic rates in this country, which amount, on a package weighing four pounds (the heaviest that is admitted to the mails), to sixty-four cents! Mr. Samuel, the British Postmaster-General, is confident that an increase in business will soon make good the loss in Post-Office revenue occasioned by these reductions. The fiftieth anniversary of the establishment of the Post-Office Savings Bank comes this year—a year in which it is carrying £165,000,000 of deposits—and to mark this anniversary, as well as to mark the coronation of King George, there are to be two new departures in the Savings Bank Department. Small steel safes are to be distributed to encourage children to save their pennies. The keys of these money-boxes are to be retained at the office from which they are issued, so that the boxes can be used only for depositing until the contents are sufficient to warrant a journey to the post-

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office for their transfer to the savings bank account of the depositor. The aim of the second extension of the sphere of the savings department is to make easier the purchase of small amounts of consols. The Post-Office has long been doing this business for the depositors in its savings banks. Twenty-three millions sterling of consols or other Government securities bought through the Post-Office were held at the end of the savings bank year in March last, and 164,000 depositors had used the Savings Bank as their stock-broker. Additional facilities are henceforward to be available at post-offices for this business, with the restriction that not more than £200 of stock may be purchased in one year, and that at no time shall a depositor's holdings exceed £500. Trade unions and fraternal societies may avail themselves of the extended facilities, subject to the same restriction in amount.

IMPROVED CONDITIONS FOR POST-OFFICE EMPLOYEES

The end of 1911 will see the telephone system all over the United Kingdom transferred to the Post-Office, and among the Coronation announcements of the Postmaster-General was an offer to farmers of unlimited use of the telephone for three pounds (about fifteen dollars) a year, subject to the provision that there must be not fewer than five on the line to subscribe to the telephone service. Some improved conditions for employees are also of the Coronation year developments in the Post-Office. These mainly affect boys in the telegraph service. Every year about four thousand boys are dropped because they are too old for the messenger service. A large proportion drift into what were described in the report of the Royal Commission on the Poor Laws of 1909 as blind alley occupations, and thus add to the army of unskilled workers and casual day laborers that at times form a problem in every large English city. The age of service for these messengers is now to be extended from sixteen to nineteen. Other post-office work is to be found for them after they reach the age of nineteen; and in the course of the next two or three years the Postmaster-General is hopeful that the Post-Office will at last have freed itself from the stigma that it is one of the large contributors to blind alley occupations. There are now 217,000 men and boys in the Post-Office service. The number will be increased to 236,000 when the telephone system is taken over at the end of the year. The greatest extension of the services of the Post-Office between the Jubilee of 1897 (when penny postage was established between England and the colonies) and the Coronation of King George was in 1909, when the payment of old age pensions was added to its work. The year of the Coronation will see another great extension of work of this kind; for the Post-Office is to have a large part in the working of the invalidity and unemployment insurance schemes—the schemes to be established by the Lloyd-George Bill that was awaiting committee stage in the House of Commons at the time of the adjournment of Parliament for the Coronation recess.

PROGRESS IN SOLVING THE OPIUM PROBLEM

It is astonishing that in a despotically ruled country like China the opium reform has, by the Emperor's fiat and the co-operation of a sensible people, reached a point that only a few experts in the matter believed approachable three years ago, and that the British Government has practically consented to all that the Chinese Government has demanded in modifying the ten-year agreement. By the terms of that agreement the Governments of China and India agreed so to accomplish the suppression of the production of opium in China, its use there, and the export of opium from India as to bring about the extinction of the traffic by the year 1917. By the terms of the new agreement, signed at Peking last month, the British Government has made certain concessions to China; if China lives up to them, she should extinguish her opium evil and the Indo-Chinese opium traffic even as early as 1914. Certainly the results already attained are impressive. Poppy cultivation in China has largely ceased, and the production of opium there has been reduced by no less than seven-tenths. The former poppy-fields have been given over to the production of other crops—cereals, cotton, rice, rubber, etc. Nor is this all. Licensed

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opium-smokers have now to pay such a high price for opium that many of them have been compelled to give up the habit. The higher prices are imposed with the distinct purpose of preventing at least the coolie class from obtaining opium. In the end, the Chinese Government stands to lose a revenue of about thirty million dollars and the Indian Government an equal amount, both derived from the opium traffic. China has not yet devised any new sources of revenue; but India has. The report that, owing to the limited revenues of India, the loss of revenue by reason of the decreasing opium export will be raised by new burdens of taxation on the Indian peasantry is denied. Instead, the taxes levied two years ago on spirits, oil, and tobacco in anticipation of the loss of opium revenue may be increased without placing an unnecessary burden on the Indian peasant.

RIDER HAGGARD AND THE SALVATION ARMY

No history of the thirteenth century pretends to be complete unless it deals with the wonderful religious revival associated with the rise of the Franciscans; and no history of the nineteenth century, and probably no history of the twentieth century, will be complete that does not deal with the work of the Salvation Army.

For many years the general attitude of cultivated people towards this work was one either of contemptuous indifference or of jeering derision. At last it has won its way to recognition, and there are few serious thinkers nowadays who do not recognize in the Salvation Army an invaluable social asset, a force for good which works effectively in those dark regions where, save for this force, only evil is powerful.

At the beginning, the Salvation Army was a purely religious body; but those at its head were driven into social work because of their sympathy with suffering. They had not planned out their work from the outset; they took it up, piece by piece, just as their hearts responded to appeal after appeal made by the suffering people with whom they were endeavoring to get into touch. They prayed with and preached to men and women weighed down by the sorrows and misery of dire poverty, and then they found that they simply could not leave these men and women without stretching out a helping hand to them. They were brought in contact with wrong-doers and criminals, they learned their secret history, they found how great a proportion of human sin is connected with wretched surroundings; and then they felt ill at ease until they tried to help and reform those who had been even more sinned against than sinning. Thus by degrees their social work increased and took on a multitude of different forms, and their constant endeavor was, not only to regenerate the individual, but also in practical ways, by experiment and trial, to find out how best to do away with the circumstances responsible for the individual's fall. They steadily developed their work along the lines of self-help, self-management, self-support, for one of their great underlying principles is that the individual must co-operate in order to bring about his own moral and physical redemption.

Mr. Harold Begbie, in his very remarkable book "Twice-Born Men," has given a history of really noteworthy individual cases in which work of this kind has resulted in what can literally be called the "rebirth" of the men for whom it was undertaken; and Mr. Rider Haggard, in his book called "Regeneration," which he has dedicated to the men of the Salvation Army in token of his admiration of their self-sacrificing work for the poor and wretched throughout the world, has written an absorbingly interesting account of the social work of the Army in Great Britain. Mr. Rider Haggard is probably most widely known as a novelist, but, as a matter of fact, there are few men now writing English whose books on vital sociological questions are of such value as his, and hardly one among this small number who has grasped as he has grasped the dangers that beset the future of the English-speaking people, and the way these dangers can best be met. Mr. Haggard, for example, is one of the men most thoroughly alive to the dangers that threaten not only England and the older portions of the United States, but the newer portions of the United

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States and Canada and Australia, from the drift of country people toward the city, and the unhealthy development of city at the expense of country life; and naturally he has felt a peculiarly keen sympathy with the Salvation Army's efforts to aid in bringing the people back to the land.

The Salvation Army has done social work in England in many different lines, and it has met the well-nigh infinitely varied needs of those among whom it has worked with an equally varied resourcefulness and a singular combination of zeal and sanity. Men, women, and children are all alike cared for. The Maternity Receiving Homes are among those which meet especially desperate needs in a spirit that is really Christian, that is really following the teachings of the Founder of Christianity. Yet, great though the good is that is done by these homes, great the achievement they represent in the rescue of poor creatures not really vicious, but far more often the victims of vice, all this is equaled by the work done in many other ways. One very interesting feature brought out by Mr. Haggard incidentally is that, in a sense which is more literal than figurative, the work of regeneration often means such a complete change in a man's nature as is equivalent to the casting out of devils. Few people who read his book can fail to be almost as much impressed as Mr. Haggard acknowledges himself to have been by what he witnessed of this kind. Mr. Haggard's accounts of the land and industrial colonies, small-holding settlements, and similar works give an almost startling inside view of the extraordinary combination of lofty disinterestedness, intense zeal and understanding, and first-rate business ability, which have enabled General Booth and those associated with him to accomplish so much in directing what otherwise would be the waste forces of benevolence to national ends.

I wish it were in my power to convey to others the vivid impression which this book on the Salvation Army has made on me; and perhaps I may be allowed to add that my own limited experience with the Salvation Army has in every respect borne out what Mr. Haggard writes of it.

THEODORE ROOSEVELT.

THE POLICE PROBLEM

It will be a surprise to most of our readers to learn how comparatively recent in history was the organization of a municipal police for the protection of persons and property in cities, at least in any Anglo-Saxon community. The first step for transforming watchmen into an organized police force in London was taken by the great novelist Fielding, who occupied the office of a Bow Street magistrate. This was about the middle of the eighteenth century, but a quarter of a century later conditions in London were still intolerable. Says the author of the article on "Police" in the new edition of the "Encyclopædia Britannica:" "The state of London at that date, and indeed of the whole country at large, was deplorable. Crime was rampant, highwaymen terrorized the roads, footpads infested the streets, burglaries were of constant occurrence, river thieves on the Thames committed depredations wholesale. . . . In the parish of Tottenham nineteen attempts at burglary were made in six weeks, and sixteen were entirely successful. In Spitalfields gangs of thieves stood at the street corners and openly rifled all who came near. In other parishes there was no police whatever, no defense, no protection afforded to the community but the voluntary exertions of individuals and 'the honesty of the thieves.' In those days victims of robberies constantly compounded with felonies and paid blackmail to thieves, promising not to prosecute on the restitution of a portion of the stolen property." Not until 1829 was the foundation of the present police system of London laid, under Sir Robert Peel. To this reorganization of the police as a quasi-military force there was great popular opposition—similar to that now made to the efficient reorganization of American police. "The police were to be employed," it was said, "as the instruments of a new despotism, the enlisted members of a new standing army, under the centralized authority, riding roughshod over the peaceable citizens."

In no American city do conditions exist to-day such as existed in London in the eighteenth century. But in most American cities there does exist a widespread

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lawlessness, from the stoning of street lamps by truant urchins to burglaries and murder, which has now no parallel in any English city, and probably none in any city in western Europe. The newspapers report that the other day in New York City, as a policeman was taking a prisoner to the station-house, two of his pals rode up in an automobile and made an attack on the policeman. He held on to his prisoner and fought the three with his club. A crowd of roughs gathered about, looking to see the policeman worsted by his assailants. A girl of extraordinary courage contrived to edge her way through the crowd, reach the policeman, and blow his whistle, whereupon the pals ran to their automobile and made off. Making all due allowance for the desire of a reporter to tell a dramatic story, still one finds in this narrative of criminals using an automobile to come to the rescue of one of their comrades, and to escape when a reinforcement of the police was anticipated, indications of a condition of affairs at least suggestive of that which the "Encyclopædia Britannica" describes as existing in London in 1777.

Nor are complaints of police inefficiency confined to New York City. They are common throughout America. Not so in Europe. "The complaints and suspicions," says Dr. Albert Shaw in his book on "Municipal Government in Great Britain," "so commonly directed against police authorities of American cities are almost unknown in England." The reason is plain. The police are kept out of politics, and a quasi-military discipline is maintained by the head constable (chief of police), who in many cases has held a commission in the army.

The Outlook absolutely agrees with Mayor Gaynor in his statement, reported on another page, that "ours is a government of laws and not of men;" that "the police are as much subject to law as the private citizens;" that "the way to enforce a law is the way prescribed by law," and that "law and order cannot be enforced in a lawless manner." But we absolutely disagree with him in his statement that there is nothing wrong with the organization of the Police Department, and with his fear that if there should be a permanent head of the Police Department it would lead to police despotism. The remedy for the prevalence of disorders in our American cities is the same remedy which has been successfully applied in London, and the fears of despotism are as groundless here as they were proved to be there.

One cause for the prevalent disorder in American cities is the presence of a considerable body of boys and young men who find themselves released from the governmental restraints of the Old World and have not yet acquired that power of self-control on which we rely for the preservation of law and order in America. Education is the ultimate remedy; but while we are educating them we must govern them.

One cause is the failure of many police magistrates to inflict adequate punishment upon roughs and rowdies whose lawlessness has not been followed by immediately serious consequences.

But one cause, at least in New York City, is the thoroughly false principle on which the police force is organized. It is an army with a removable head and irremovable men in the ranks. No policeman can be permanently dismissed from the service against his will without a trial before the civil courts of his right to retain his place. But his chief may be removed at any time, with cause or without. Not only he may be, but he is, so that within two years we have had four Police Commissioners. Such a condition of affairs makes effective discipline absolutely impossible. The remedy is not far to seek. The Police Commissioner should have a permanent tenure of office, made permanent either by law or by a public opinion which will be effective to prevent removals for political or personal reasons. The force should be subject to prompt and efficient discipline by the head of the police, with a right of appeal to a quasi-court-martial. The trials before this court should be conducted on military, not on civil, principles. From the decision of this court no appeal should lie to the civil courts, though an appeal might lie perhaps to the mayor, as in our army an appeal lies from the court-martial to the President.

The Outlook does not pretend to describe in a paragraph a perfect system of police organization. To attempt this

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would be preposterous. We only attempt to state in a concrete way the fundamental principle on which such organization should be based, namely, this: the head of the police should have a relatively permanent tenure of office; the members of the force should be subject to removal without appeal to the civil courts; the whole organization of the force, whose function is essentially military, should be framed on essentially military principles; and any acceptance of bribes, gifts, or graft in any form should be, as it is in England, a sufficient cause for instant dismissal from the force.

We agree with the Mayor that the New York police force is a force of fine men. But it is not a fine force of men. The fault is not in the men; it is in the organization. Reorganization based on principles which the experience of other countries has demonstrated to be sound is one of the first needs of the American metropolis.

AMERICAN JEWS AND THE RUSSIAN GOVERNMENT

According to recent telegrams from Washington, the State Department has been semi-officially informed that the Russian Government will deal more liberally in future with Jewish travelers from the United States, and that "it has prepared for submission to the Duma a bill removing the present restrictions with regard to the viséing of passports of all foreign Jews visiting that country." This would be a very gratifying declaration of benevolent intention if it were not qualified by the statement that the complete carrying out of the proposed policy "will probably require a long time." "The Duma," it is said, "is now engaged in a big programme of internal reform legislation, which is of prime importance to Russia, and international questions will have to wait "until the Duma has accomplished, in part at least, its present task." With this vague promise of future relief the authorities in Washington are said to be satisfied. They are ready to regard the representations of the Russian Government as made in good faith, and "will not press the matter so long as that Government continues its efforts to relieve the anti-Jewish restrictions by legislation."

To the average American reader, who supposes that changes and reforms cannot be made in Russia without Parliamentary legislation, these representations may appear perfectly reasonable and may seem to be made in good faith; but a well-informed State Department ought not to be deceived by them. The treatment of the Jews in Russia is almost wholly a matter of administrative discretion, not a matter of law. If the Czar and his Council of Ministers should see fit so to interpret treaty stipulations and passport regulations as to admit Jewish citizens from the United States, they could do so at once, and without any reference to Parliament.

The legal rights of the Jews are restricted or set aside in Russia almost every day in the year; and this is done, not only in complete disregard of Parliament, but often in open defiance of the judgments of the Russian Supreme Court. Late last fall that tribunal repeatedly overruled orders issued by the Prefect of Moscow for the expulsion of young Jewish children whose parents had a right to live in the city; but the Prefect continued to expel them, and in the first week in November he banished three who, respectively, were four, seven, and eight years of age. In the same week the Governor of Ekaterinoslav expelled a number of Jewish families from that city by an order which was a clear violation of law, but which was in accordance with the directions of a Ministerial circular dated May 7, 1907. The Supreme Court overruled his action, on the ground that a Ministerial circular cannot change existing legislation. The Governor, however, continued to obey the illegal circular, and he was apparently sustained in so doing by the Council of Ministers and the Czar. The limitation of the quota of Jewish students in middle-class schools, which led to the closing of many commercial colleges almost wholly supported by Jewish money, was not made by Act of Parliament, but by a Ministerial circular dated September 4, 1909. In September, 1910, Governor Dumbadze, of Yalta, detached eleven Jewish soldiers from their regiment and

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banished them from the city without even consulting the higher military authorities. In May, 1911, Governor Sokolovski expelled summarily from Astrakhan twelve Jewish members of an opera troupe which had merely come there to give a series of concerts. The Governor of Bialostok refused to allow the Society for the Promotion of Enlightenment among the Jews to open a four-class Jewish school and kindergarten; and the Governor of Ekaterinoslav forbade the organization of a society to supply poor Jewish school-children with clothing and shoes. These administrative measures, and hundreds of others equally unjust and despotic, were not sanctioned by the Duma, nor authorized by existing legislation. They were all acts of discretionary administrative power, and were approved by the Central Government. And yet that Government now virtually says to the American State Department and the Congress of the United States: "We are very sorry, but we really have no power to modify the passport regulations so as to admit to the Empire Jewish citizens of American naturalization or birth. That will require an Act of Parliament, and, unfortunately, the Duma is very busy, and, moreover, shares the anti-Jewish prejudices of the people, so that it will be difficult to persuade it to take the desired action."

This plea is disingenuous, and the representations that support it are neither true nor made in good faith. The Russian Government is disturbed by the resolutions for the abrogation of the treaty of 1832, recently introduced in both houses of Congress, and it has made this reply to pacify the American people and gain time. It has been putting the United States off in this way for thirty years, and there is no more prospect now that American passports will be honored in Russia in the near future than there was when Secretary Blaine proposed to the Government of Great Britain in 1881 that the two Powers unite in an effort to bring the Czar to terms by means of joint pressure. So long as the Russian monarch can make our State Department think that the Duma and the Russian people are two wicked or procrastinating partners who prevent him from doing what he ardently desires to do, just so long will American Jews be deprived of the rights and the protection to which their citizenship entitles them. But no one needs to depend upon the word of the Czar and the Council of Ministers that they have no power to modify passport regulations or abolish anti-Jewish restrictions without the permission of the people and the sanction of the Duma. The President and the State Department can have access to the facts at first-hand by securing a translation from the "Official Messenger" of St. Petersburg of the orders of the Russian Minister of the Interior and the judgments of the Russian Supreme Court in Jewish cases. They will find in them abundant proof that, so far as the Jews are concerned, the Czar and his officials do what they choose to do, not what the law requires them to do. The thing that prevents them from modifying the passport regulations that exclude American Jews from the Empire is not lack of power, but lack of inclination. And we, meanwhile, submit to bureaucratic restrictions that bar out of the Empire some of our most distinguished citizens, including a former member of the Cabinet!

VIKING AND CELT

William Sharp's personality was so vital, his temperament so vivid, his attitude toward life so individual, that an intimate record of personal impressions was needed to supplement his books, and this has been made by his wife in a memoir of unusual interest.[1] The task was not an easy one, for Mr. Sharp was at the same time forceful and elusive; a child of the vikings and a man of marked feminine qualities. This is often the case with men of masculine physique and aggressive temper; and failure to recognize these two diverse tempers existing, sometimes in harmony and sometimes in antagonism, in the same person has often led to confusion and misunderstanding. With qualifications, Emerson's dictum that consistency is the virtue of small minds is true. Consistency is conformity to one's aims and nature rather than uniformity in one's ideas; a man may change his religious or

[1] William Sharp (Fiona Macleod). A Memoir Compiled by his Wife, Elizabeth A. Sharp. Duffield & Co., New York.

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his political faith and be entirely consistent, or he may remain stationary from the cradle to the grave and be grossly inconsistent. The impression that a strong man's nature is all of one piece has small foundation in fact; there are often very diverse strains in a man, and yet the man remains consistent; that is to say—using the word in its exact meaning—the several parts of his nature work and grow together to make a well-defined personality.

William Sharp was of great stature, with an air of vitality that seemed to stream from him; but his most striking work was charged with the feminine spirit and was published under a woman's name! He was a Norseman and a Celt; that goes a long way towards explaining him. Notwithstanding his stalwart frame, he was of a sensitive physique and subject to painful illnesses. He had great good fortune in childhood, for his nurse was a Highland woman, and he was brought up in the open air and fed on old songs, stories, legends, heroic deeds of viking rovers on the high seas and Highland chiefs among the hills. On a snowy day, at the age of five, he buckled on his sword, sallied forth, with great difficulty rang the bell of a neighboring house, and, when the maid appeared, demanded the keys and the surrender of all the castle contained! He was early afoot in the world of adventure, and he never was at home in any other world. Born in Scotland, he died in Sicily; and although there was much humdrum work between birth and death, he never became subdued to its uses. To his Celtic temper the boundary line between the actual and the imaginary was never sharply drawn:

> For I, too, have my dream, my memory of one whom as a child I called Star-Eyes, and whom later I called "Baumorair-na-mara," the Lady of the Sea, and whom at least I know to be no other than the woman who is in the heart of women. I was not more than seven when one day, by a well, near a sea-loch in Argyll, just as I was stooping to drink, my glancing eyes lit on a tall woman standing among a mist of wild hyacinths under three great sycamores. I stood, looking, as a fawn looks, wide-eyed, unafraid. She did not speak, but she smiled, and because of the love and beauty in her eyes I ran to her. She stooped and lifted blueness out of the flowers, as one might lift foam out of a pool, and I thought she threw it over me. When I was found lying among the hyacinths dazed, and, as was thought, ill, I asked eagerly after the lady in white, and with hair all shiny-gold like buttercups, but when I found I was laughed at, or at last, when I passionately persisted, was told I was sun-dazed and had been dreaming, I said no more—but I did not forget.

Mr. Sharp did his work well at Glasgow University, though he did not take his degree. Born into the old Scotch faith, his wide reading in the literature of the East led him a long way from the creed of his childhood. He was of too sensitive an imagination, and his passion for an underlying unity was too great, to permit him to rest content in any didactic statement of religious truth. His world, however, was as unmaterial as that of the most visionary saint; it was a stream of appearances, a wonderful tide of life pouring through space enveloped in mystery, rather than a fixed order of things.

He sought his fortune in Australia, but returned to find it where he had left it—in London. It was for a long time a fortune of hard work which would have been drudgery to a man who was not in love with literature and ready to pay the price to live with and by it. He wrote impassioned poetry, and he made friends among the painters and writers, to whom his vivid personality, his ardor of spirit, and his enthusiasm must have been both refreshing and full of promise of future achievement. He was early a lover, and he remained a lover to the end; in the earliest days of his engagement he wrote: "I have told you before how that music, a beautiful line of poetry, and other cherished things of art bring you into closer communion with myself. But there is one thing that does it infallibly and more than anything else: trees on a horizon, whether plain or upland, standing against a cloudless blue sky."

The record of Mr. Sharp's apprenticeship is made too much in detail in this memoir, but that was natural in the hands of one who was his closest companion and his invigorating helper in those uncertain and often sorely burdened days. His work, even when done under a kind of voluntary duress, was ardent, impassioned, and uneven. The spontaneous element in it was stronger than the artistic; and he was never a devotee of the file. He breathed freely only when he was out of

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doors. And when one of his most eager hopes was realized and he went to Italy, it was not in the cities but in the country that he found the keenest joy. Writing from Rome, he said:

Rome, 16th April, 1883.

. . . I have just come in from the Campagna, where I have spent some of the happiest hours I have yet had in Rome. I went for some three miles across the glorious open reaches of tall grass, literally dense with myriads of flowers—not a vestige of a house to be seen, not a hint of Rome, nothing but miles upon miles of rolling grassy slopes till they broke like a green sea against the blue-purple hills, which were inexpressibly beautiful with their cloud-shadows athwart their sides and the lingering snows upon their heights. There was not a sound to be heard save those dear sounds of solitary places, the endless hum of insects, the cries of birds, the songs of many larks, the scream of an occasional hawk, the splash of a stream that will soon be dried up, and the exquisite, delicious, heavenly music of the wind upon the grass and in the infrequent trees.

It was during the hot summer of 1893 that, having written a group of short dramatic sketches or studies, "Vistas," William Sharp embarked on the misty sea of Celtic romance and produced in rapid succession the stories and sketches that bore the name of Fiona Macleod. His imagination was in a ferment, he saw visions and dreamed dreams, and the subjective side of his nature asserted itself with a kind of violence. It was not the emergence of a second personality, but the Celtic temperament taking possession of the imagination and becoming the dominating force in his nature. The observant, critical, laborious mind of William Sharp yielded to the intuitive, spontaneous, creative temper which he personified in Fiona Macleod. The first story produced under the dominance of this mood, "Pharais," was published as the work of Fiona Macleod, and the fiction was successfully kept up, save with a few intimate friends, until Mr. Sharp's death. The work which appeared under this pseudonym was more original, impassioned, and individual than that which bore his own name; it was the free expression of the creative impulse in him:

I can write out of my heart in a way I could not do as William Sharp, and indeed I could not do so if I were the woman Fiona Macleod is supposed to be, unless veiled in scrupulous anonymity. . . .

This rapt sense of oneness with nature, this *cosmic ecstasy* and elation, this wayfaring along the extreme verges of the common world, all this is so wrought up with the romance of life that I could not bring myself to expression by my outer self, insistent and tyrannical as that need is. . . . My truest self, the self who is below all other selves, and my most intimate life and joys and sufferings, thoughts, emotions, and dreams, *must* find expression, yet I cannot save in this hidden way.

The struggle between the two elements in William Sharp was not accomplished without genuine suffering, made more acute by his extraordinary sensitiveness; but the closing years of his life were rich in experiences of deep interest and in almost feverish productivity. The Celtic dreamer was both soothed and stimulated by the beauty of the Mediterranean world from Spain to Greece; he was carried out of himself by his vivid sense of companionship with nature; and his visions kept his hand busy with a series of stories and sketches in which the mysticism, the brooding consciousness of fate, and the subtle sympathy of nature with human fortunes found strikingly original imaginative expression. The impression of an unusual and deeply interesting personality conveyed by Mrs. Sharp's memoir was fully justified by the man himself—a born dreamer and poet in an active, practical age.

THE SPECTATOR

"Yes, this is a red-letter year, so to speak, for the insect world," said the Spectator's entomological friend. "Not for two hundred and twenty-one years shall we see in this country again the same armies of cicadas that are now with us. You can figure it out for yourself. Seventeen years hence the Northern brood again, and thirteen years from now the Southern brood. Seventeen and seventeen are thirty-four, and twice thirteen is twenty-six. Three times seventeen is fifty-one, and three times thirteen is thirty-nine. So the figures go along, just missing each other, until the year 2132, when these broods will visit us again synchronously. There are, however, other broods of these insects in various parts of

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the country, so that almost every year some brood is due to appear above ground, and in the year 2089 there will be a visitation of the great broods that appeared together in 1868."

The entomologist was referring to what are popularly known in the North as the seventeen-year locusts, or "Pharaoh's bees," as some old-fashioned folk call them. The Spectator now learned that the same misnamed "locust" appears in many of the States of the South and West at intervals of thirteen years, and that the diverse intervals at which these insects appear, as well as the great age—for an insect—which they attain, constitute one of the mysteries which science does not explain. The ordinary life of an insect, in which the cycle is complete in a season or less, seems understandable as a part of the regular scheme of the earth's course around the sun. But the *Cicada Septendecim* upsets the calendar of the insect world by requiring seventeen seasons to reach maturity—almost as long as in the case of human beings—and passes all but a few weeks of this long period underground, emerging for a short time to spend the final phase of its life in the open air. Seventeen years of darkness and isolation, then a few weeks of light and love! The work of reproduction completes the insect's life, the depositing of the eggs which insure the continuation of the species being followed closely by the perishing of the individual cicada and the beginning anew of the seventeen-year cycle.

Bearing these facts in mind, the Spectator did not wonder, as he walked through a district populous with the seventeen-year cicadas, that they were making a noise about it. Having been shut up in the dark so long, it seemed only right that they should announce their outcoming with some jubilation. But what a noise! At its height it was like the screeching of the rails when a train rounds a short curve at full speed. Or like the sound that we used to hear as children when we pressed our ears to the telegraph poles and heard the messages whistling by! A vast multitudinous murmur, in a high key, that yet here and there had a prolonged and somewhat mournful individual note to emphasize it. A curiously elusive sound it was, too. The Spectator searched long, in the clump of woods from which this myriad-voiced music proceeded, to find a single separate vocal insect. Large numbers of the cicadas were flying about, and many were sluggishly reposing on the branches of shrubs and young trees. These, the Spectator found, were engaged in making incisions in the twigs and laying the eggs therein. They, of course, were the females. The Spectator was informed that these were mute, and that it was only the males that make the noise in the cicada family, while the females do the work. Finally one of the noisy fellows was discovered and captured. When held by the wings, it was easy to provoke his strident cry by gentle pressure. It was interesting, too, to see the work of the more industrious sex in laying the eggs. The ovipositor was inserted in an incision previously made in the bark of a twig, and in this slit the eggs were deposited. Breaking off a twig which had been subjected to this treatment, the Spectator opened the slit with the point of a knife and exposed to view the tiny mass of minute white eggs. These, he was told, would soon develop into grubs, which would fall off the trees and immediately burrow into the ground, where they would seek the rootlets and attach themselves, deriving their sustenance therefrom during the next seventeen years. During their long life underground, which is passed in absolute solitude, buried from light, air, and sun, they move only as accident deprives them of their sustaining rootlet.

The cicada would seem to the uninstructed to menace the whole country with its vast numbers. But, according to the entomological authorities, it really does very little damage. It does not appear to molest the farmer's crops. Indeed, it apparently eats but little during its outdoor life. It comes out of the earth plump and hearty, and its main business then seems to be the perpetua-

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tion of its species. The farmer on whose property the Spectator saw this army of cicadas said that the insects had done his trees and crops no particular damage, but that, on the contrary, the cicadas were being consumed in large numbers by his chickens, to their—and his—manifest advantage. Hogs, also, with their omnivorous appetite and adventurous habits, are said to devour the slow-moving insects with much relish.

These cicadas, in respect to voracity, are very different indeed from the genuine locusts of the Old World, the kind that are described in the Bible, in the passage in which the prophet utters the lament: "That which the palmerworm hath left hath the locust eaten. . . . The field is wasted, the land mourneth." And they are also unlike the Old World locust in that they have never been used as an edible—except by a few enthusiastic scientists who declare that when fried they resemble shrimps. The Old World locust has from time immemorial been regarded as a possible food for man—its value in this respect perhaps having been discovered as a matter of necessity by the starving people of the despoiled lands. The Spectator remembers seeing, in that curious old Chinatown of the pre-earthquake San Francisco, in one of the drug-shops, among other strange-looking medicaments and confections, candied locusts! Upon inquiry of the attendant as to the use for which these were intended, the answer was given, with that curiously quick articulation that marks the otherwise sleepy Oriental, "Goodforeat!" The Spectator understands that in many parts of Asia and Africa this verdict has been passed by the natives upon the otherwise hated pests, and that locusts prepared for food are in some places an article of commerce. Then, too, all Bible readers will recall the fact that this diet had the sanction of John the Baptist, though our Western notions are in his case considerately placated by the addition of an article which any of us might consider a rare delicacy—wild honey. The Spectator admits that in reading about John the Baptist's experience in the wilderness he always puts the emphasis on the wild honey rather than the locusts.

Our present plague of locusts, too, which is more a marvel than a plague, is not to be mentioned in the same breath with that other plague of the "Rocky Mountain locusts," or grasshoppers, which sometimes afflicts the West. The Spectator remembers a story told in Clifton Johnson's "American Highways and Byways," of a Nebraska farmer's experience in the terrible visitation of grasshoppers in that State a generation ago. "The worst setback this State ever had," said he, "was the grasshopper plague in 1875. The insects came in such numbers they hid the sun. I had six acres of corn, fine corn; in half an hour after the grasshoppers arrived nothing was left except the stalks. A neighbor had a nice field of onions; the grasshoppers began to come about noon one day, and he said, 'We'll all go out and save what we can of those onions.' But his wife said, 'The dumplings are hot. Eat dinner first.' So the family sat down and ate; and when they went out to rescue the onions the grasshoppers had eaten too, and there were no onions to rescue."

"Now why," said the Spectator to the entomologist, "do we not have every year a plague of these destructive locusts like that one in Nebraska?" "Ah, there's where the balance of nature comes in," was the reply. "The great swarm comes only under exceptionally favorable conditions. Those conditions, meteorological and biological, do not occur again for a long time. The great swarm, too, breeds a great swarm of enemies, who, by their activity, prevent a repetition of the plague, until they perhaps themselves become a plague, and some other kind of life is raised up automatically, as it were, to destroy them. So the process of the suns goes on, each species getting its share of Mother Nature's favors, but each feeling her imperious restraining hand at the very moment when it seems to be triumphant." And the Spectator thought that from this explanation a lesson could be drawn as to human life in its national and individual phases. Rome, for instance, and Napoleon!

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THE POLICEMAN AND PUBLIC SAFETY

BY HENRY FARRAND GRIFFIN

The so-called "crime wave" in New York some weeks ago occasioned no little alarm to the citizens of the city and led to investigations by two Grand Juries. Inasmuch as Mayor Gaynor came into office after taking issue with the police policies of his predecessor's Police Commissioner, General Bingham, this public concern with regard to the control of the criminal element has led to a new and lively interest in the problem of the police. The Outlook waited until the investigations of the Grand Juries were concluded and their reports made, and then commissioned Mr. Griffin to ascertain the facts, and to secure authentic statements of the views of Mayor Gaynor and his Police Commissioner, Mr. Waldo. In this article are thus contrasted two views of police administration, for the statements made by Mayor Gaynor and Commissioner Waldo are compared with the official utterances of Commissioner Bingham. An editorial on another page discusses the principles involved.—THE EDITORS.

THE policing of modern American cities appears to present a perennial problem. It would be difficult at any time to read through the files of newspapers from the twenty largest cities in the United States without coming upon the printed evidence that some municipality was agitated over an apparent increase in lawlessness and crime on its streets, or charges of graft or inefficiency in its police department. New York City recently passed through an agitation of this sort. Chicago is having a similar experience at the present time.

It is easy to say that these agitations are for the most part mere newspaper sensationalism; that a crime wave or a graft hunt makes a good story, and is therefore unduly exaggerated; but the business is too widespread, too continuous, for this to be an adequate explanation. It might answer for one city, hardly for the whole United States; and if there is any large American municipality which at some time or another has not had its police problem, it is a very rare exception to the general rule.

The inefficient policing of a city, whether caused by dishonesty or maladministration, is an evil which strikes at the very basis of law and order. There is no question which comes more immediately and directly home to the average dweller in a large city. It is a question which concerns the citizen of San Francisco quite as nearly as the man who lives in New York. Because of its great area and large and heterogeneous population the difficulty of adequately policing New York is typical of the problem before the average American city. New York's recently experienced crime wave agitation and the subsequent changes in the Police Department have therefore a bearing on a National problem, and are of more than local interest, and the views of Mayor Gaynor and Commissioner Waldo on the present police situation, as quoted in what follows, are of more than local interest.

THE STRENGTH OF THE ENEMY

The first thing that is apt to impress any one who attempts to investigate the question of whether there was or was not a recent increase of crime in New York City is the abundance of assertion and the paucity of proof advanced by those who took opposing sides in the argument. It is equally easy to hear that crime was rampant and the police demoralized, or that New York was never more orderly and the police never more efficient in the performance of their duties. Mayor Gaynor will tell you that there was no crime wave except in the newspapers. His present Police Commissioner will tell you the same. A city magistrate of long experience on the bench declared that he had never seen the city so lawless. Former high officials of the Police Department say that the force's efficiency has been seriously impaired by the present administration's policy. These are assertions easy to make. When you ask for proof in fact and figures, you will ask in vain. Nothing could more clearly indicate this phase of the situation than the wide variance in the reports of the two Grand

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Juries which conducted investigations into the prevalence of crime.

Now crime, of its nature, does not readily admit of accurate recording or the compilation of statistical information in regard to its increase or decrease.

There are three main divisions of the records in regard to crime: complaints, arrests, and convictions. The police records in regard to arrests and convictions in New York City are accurate and well tabulated. The records of complaints received at the precinct station-houses, the detective bureaus, and police headquarters appear to be in a chaotic condition. This fact was noted in the report of one of the Grand Juries which investigated the so-called crime wave.

It is obvious that when the efficiency of the police is questioned the number of arrests and convictions will never be an accurate barometer of the prevalence of crime. Nothing but a complete record of complaints will give even an approximate idea as to whether crime is increasing or decreasing. It is a fact that all complaints received are, or should be, recorded upon the station-house blotters, and also upon the proper records at the detective bureaus and at headquarters. Copies of the police blotters are, or should be, turned into police headquarters. The trouble appears to be that there is no adequate system of compiling and grouping these statistics by months, days, weeks, crimes, localities, etc., so that at any time it could be readily seen whether criminal offenses of any sort were increasing in any given period or district.

MAYOR GAYNOR'S STATEMENT OF HIS POLICE POLICY

In the absence of statistical proof there remains only as evidence the assertions of those who affirm or deny that there was a recent crime wave and that the Police Department is in a demoralized condition. Mayor Gaynor was asked what he thought of the recent agitation in regard to the so-called crime wave.

"Crime varies all the time," he said. "It rises at one time in the year and falls at another. But these variations are regular. Once every year the newspapers in the city of New York say there is a crime wave. That season recurs in newspaper offices with the regularity of the marble season to boys. Ordinarily a very small percentage of the crimes committed find their way into the newspapers. They can therefore make up their crime wave any day by simply 'putting on the hook,' as the printers' phrase is, every account of a criminal offense that comes in and having it printed. There is your crime wave right off. You can get it any day in that way. The recent statements, spread broadcast, that crime was unchecked in the city by the police—that people in the streets were being held up and garroted and robbed all over the city, and houses burglarized, without any interference on the part of the police—were read by the criminal classes, who are very ignorant, as you know, and largely believed by them, with the result that many criminals in the city came forth from their lurking-places, and many more came in from the neighboring cities to ply their trade here. But the police never flinched. They stood to their work and kept crime down even under such distressing conditions as these. The cry about the crime wave was started by certain outside persons of influence whose police graft had been taken away from them, and by certain powerful officers in the force who had been demoted or put where they could do no harm in the way of collecting money by coercion and extortion, aided by corrupt newspapers. The Grand Juries that considered the matter reported that there was no increase of crime, and it is very well known now that there was none. We have here in the city of New York quite a number of people and some newspapers who love to defame the city by picturing it as a den of vice. A man who has nothing but vice in his own head can scarcely think or talk about anything else, you know. During the recent picturing of the city as a den of vice and crime a certain newspaper said that it was because the Mayor had taken the sticks or clubs away from the police. There was not a word of truth in it, and yet it traveled all over. No change whatever has been made in the clubs, sticks, or weapons of the police, or even suggested, or considered, or mooted, since I became Mayor. But we have some here who invent any kind of a falsehood without scruple, and

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I am sorry to say that some of the decent newspapers copy such falsehoods."

When spoken to about his ideas of the personal rights of individuals being respected by the police, the Mayor said:

"I have no views on that subject except those upon which our system of government is founded, and which prevail all over this country, and wherever else free government exists. In every Constitution in this country we have guarantees of life, liberty, and property which no official has the right to violate. Under arbitrary management the Police Department has gradually grown away from that idea. One of the first things that the members of the Police Department should be made to understand is that they themselves must keep within the law in the performance of their duty. That is true of all public officials. The most dangerous of all public officials is he who thinks he is above the law and may do as he likes, regardless of the law, in order to accomplish things he has in view. That notion, become general, means the downfall of free government. Free government is a government of laws and not of men. Ours is a government of laws and not of men. This means that those put into office have to take the laws just as they are, just as the Legislature sees fit to make them, and obey them, and keep within them, instead of doing as they please. It means that they must execute the laws just as they are, and, if that does not enable them to do as much as they want to do, then they must refrain from doing as much as they want to do. The law is their power of attorney. They cannot touch any one in his life, in his liberty, in his property, in his house, or in any way, except as the law permits; and, more than that, only in the precise way which the law permits, with its wholesome checks and precautions against despotism. Every official and every policeman should understand this, and act and govern himself accordingly. Do you not see this? I am sorry to say that there are a growing number who do not wish to see it. My aim has been to make the police force see it, and I am glad to say that I had no trouble to make them see it, from top to bottom. The way to enforce the law is the way prescribed by the law, and there is no efficient way to enforce the law except the way prescribed by the law. The way the law prescribes is ample and far more efficient than the unlawful way. Law and order cannot be enforced in a lawless manner. No free people can be ruled in a lawless manner. The law prescribes the way to deal with criminals, and as to the preservation of the public order, and is ample and complete in that respect. No official, however good, is good enough to disregard or overstep the law. Every good official should beware of making a bad precedent for his bad successor. By going outside of the law to do even a good thing he is setting a bad precedent for those who shall succeed him. One of the first things we did was to put an end to the growing habit of policemen to commit unlawful batteries on citizens. Instances of this kind had come to be common, but the police force responded immediately, and now it is a rare thing to hear of a citizen being unlawfully clubbed or beaten by the police. The police may use their clubs and their arms when necessary. They understand that perfectly. When they deal with burglars and murderers and gangs and ruffians, they sometimes need to use their clubs; but to commit unlawful batteries right and left is another thing. That should be no more tolerated here than in any other city. In Europe such a thing is not tolerated for a moment. There are quite a number of people who seem to resent the notion that the police may not knock people in the head at will, but when one of these is unlawfully assaulted by a policeman we hear from him very quickly. He then understands what it means. Next, we taught them that they could not enter houses at will. A man's house is inviolate except in the precise manner prescribed by the Constitution and the laws, and the laws are ample for the entry of houses when it is necessary. But the law prescribes the manner. We have taught the police to obtain the evidence through their secret service of gambling and evil-doing in houses, and then to get a warrant and arrest the guilty persons and bring them into court and hold them. To go and 'raid' a house, as it is called, namely, without any warrant, is an unlawful proceeding, and does no good. To

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arrest people in that way and bring them into court without any evidence does no good, but much evil. The exhibition of such unlawful violence by government does government much harm. The bill of rights of the United States and of every State in the Union forbid searches and seizures in houses except on a warrant obtained from a magistrate; and these warrants are easily obtained. The law is ample. Of course there are exceptional cases where the police may enter houses. In hot pursuit of criminals they may enter on the heels of the criminal. If they hear anybody calling out within for help, or if evil is seen through the windows, they may enter, and in other similar cases. The law is very reasonable and very ample to meet every case. But to permit the police or those in charge of the police to enter houses in a great city at will is only to put in their hands the means of extortion of money. To allow them to enter unlawfully is to encourage them to take money to stay out, for it will be inevitably offered to them. To prevent bribery and extortion, or reduce their possibility, the smallest number possible should be in charge of this class of work. The vice of arbitrary power is the worst and most dangerous of all vices, for it brings in its wake all other vices, including the detestable vices of official blackmail and extortion.

"The only way for officials to enforce the law, I repeat, is in a lawful manner, and I also repeat that that is the only efficient way in which to enforce the law. I found that the police as a whole were quick to understand this. You can put a lawless man at their head, and make the whole force lawless. It is the easiest thing in this world for the police of this great city to collect many millions of dollars a year by unlawful entries into houses; but if they enter with warrants in their hands they have to give an account of themselves in court with those warrants. Did you ever think of how much money can be collected from the liquor trade in the city of New York? When I became Mayor, the liquor dealers informed me that they were paying an average of twenty-five dollars a month to influential persons outside and inside of the Police Department. We have about twelve thousand liquor places, so you see how easy it is to collect between three and four million dollars, for that is the amount which such a levy would yield. Even a greater amount can be collected from the gambling-houses and other evil houses of the city if the police are allowed to enter them at will and establish a secret relation with them.

"The old way of collecting the levy on houses in this city was to make a lawless raid on every house which did not pay up promptly, and that was a warning to all others to pay. Those who wish to make the police do unlawful things had better stop and think of what they are doing, and of the danger of it to the whole community, including themselves. I would rather see the city of New York wide open in all its liquor saloons and improper houses than to see all these places paying the police for protection. Which would you prefer? But I have not left them wide open. For the first time, I have caused the sale of liquor in bar-rooms on Sunday to cease absolutely in the city of New York. I have done that in the simple way which the law prescribes, namely: The law is that every bar-room must have its window curtains down on Sunday so that the police and every passer-by can see whether any traffic is going on in that place, or whether there is any one in there contrary to law. The police are required to file an affidavit every Monday morning of every bar-room in which they see any violation, and then the District Attorney is required to prosecute. That is an easy enforcement of the law. To stop the sale of liquor in the landlord's inner room is another matter. It is difficult. It is not very well enforced in England, nor is it well enforced here. We can only get at it by making spies of the police and sending them in to drink in plain clothes. Here, again, you run the risk of their being corrupted, but we have no other way to enforce that law, and we have to do the best we can with it. No principle is truer than that no law can be enforced against the will of the community, by which I mean the will of the people in that particular locality, or even against the will of a large minority of them. Since the law exists, it must be enforced as much as possible. After we progressed with the liquor question, and stopped all graft in that trade by keeping the police out of

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saloons and hotels except as they are sent in by their official superiors in the way I have mentioned, we proceeded to minimize or do away with gambling. Much progress was made in that. We were in the midst of it when the great noise about the crime wave was started. All of the gamblers who had been put out of business shouted about the crime wave at the top of their voices. All whose graft had been taken away shouted the same way. But the work will be resumed, and we will go right on. Shortly after I became Mayor we also took up the work of reducing the number of petty arrests without warrant. This had to be done gradually, but the force responded with great intelligence. Many people were being arrested for petty and trivial things and locked up to await a hearing unless they could get or hire bail. When I visited magistrates' courts, I found fifty per cent of those arraigned discharged on the spot because they were guilty of nothing, or of something too petty for notice. These kinds of arrests fell off fifty thousand last year. We also resort to the summons in many cases. It is not necessary to arrest for small offenses, except breaches of the peace. A summons is better. Arrests are only for immediate necessary restraint or to prevent the offender from running away. To arrest without warrant a man who has a habitation and good name in his locality for some offense for which he could not be expected to run away is contrary to the spirit of the administration of criminal law. He should be notified or summoned to come to court, and then, if he does not do so, he could be arrested and brought there.

"Of course I have not been able to do much myself. It is often said that I have been my own Police Commissioner, that I have devoted more time to that Department than to any other, which is very far from being the truth. I have devoted much more time to some other departments. I have devoted more time, for instance, to the Catskill Water Board. Any one must know that who has kept track of what I have been doing. The fact is that I gave full sway to the Police Commissioner whom I appointed first, and saw him only about three times all winter. Of course I was in a state of health in which I could not do all that I should have done, and the public has borne much from me on that account. I have every reason to be thankful to them for their leniency toward me."

Of the police force as a whole Mayor Gaynor said:

"It consists of ten thousand men, eighty per cent native born and twenty per cent foreign born, but all of them, as a rule, fine, intelligent men. There is no better police force in the world, and nowhere, in this country or elsewhere, is better order preserved or crime better kept down and prevented than by the police force of this city. They are a splendid body of men, like our Fire Department. But they have often been misdirected and mistreated in the past. I hate to have to admit that for years appointments and promotions in both of these departments were paid for; that is to say, outside influence to get appointments and promotions was paid for, and to some extent such payments were made in the department itself. When I became Mayor, one of the first things I determined to do was to stop this. I did it by simply laying it down as a rule of policy that appointments and promotions in these two departments should, while I was Mayor, be made in numerical order from the civil service lists. And that is being done. The whole tone and morale of the Fire Department was changed by this course. Men in both departments high up on the lists were skipped and men below them appointed right along through political or money influence. It was common, say, for No. 60 to be appointed before No. 1. It is true, the law gives the head of a department the right to call for three names in numerical order on the list to appoint one, and so on. But the head of a department is not obliged to take this course, and if the policy is adopted of appointing in consecutive order he has to follow it.

"Let me say, however, that I do not agree with those who think there is anything wrong with the organization of the Police Department. It is in good condition. As I have said, even during the recent abuse which has been heaped upon the Police Department the organization remained perfect and the men all stood

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to their work without flinching or being discouraged. We all the time hear it said that there should be a permanent head of the Police Department; that the Police Commissioner should be irremovable. I see nothing in that except that it would lead to police despotism. The Police Commissioner no more needs to be permanent than any other Commissioner. The Mayor, under the charter, is really the head of all departments, and the commissioners whom he appoints are his executives there. The passing of one Police Commissioner and the appointment of another does not affect the organization of the police force. It goes right on all the while. No changes should be made except with due consideration and slowly. We have far more need for a permanent Dock Commissioner than for a permanent Police Commissioner. The Dock Commissioner has to plan for years and decades ahead. If the present Dock Commissioner should be made permanent, there are some great things which could be better carried out for the docks of the city of New York continuously and effectively. But our system of government and the genius of free government depend on frequent changes in public officials, from the President of the United States down. Many of the States elect even their Governors for only one year. There is a growing number in this country calling out all the time for what they call a strong government. Of course we want strong government, but they mean another kind of strong government. They had better look out. When the day of strong government comes, they may be the first to feel its effects. What we want is to preserve intact our present blessed system of free government—not arbitrary government, by arbitrary officials, but government in the manner prescribed by the people themselves through their laws. That is what we mean when we say this is a government of laws and not of men. A government of men, as distinguished from a government of laws, is a despotism."

COMMISSIONER WALDO'S VIEWS

The Mayor's new Police Commissioner, Rhinelander Waldo, not unnaturally takes up his work in a spirit of avowed agreement and co-operation with the police policy advocated by the man who appointed him. Commissioner Waldo agrees with the Mayor that the so-called crime wave was largely imaginary. He ridicules the notion that the Mayor's determined stand against clubbing has in any wise impaired the efficiency or morale of the force. He says that it will be his policy to make no radical changes. He believes that the present organization of the Department is, on the whole, good and efficient.

"But any organization of this kind," he adds, "is just like a piece of delicate machinery. If you get any grit in the mechanism, it won't work well."

He says that he intends to spend more time in removing grit from the machinery of the Police Department than in attempting to build the machinery over again. He advocates as liberal a policy toward the men of the Department as is compatible with good discipline.

"I believe," he says, "that the men should be accorded every privilege that is not inconsistent with the efficiency of the service. When they misconduct themselves to the detriment of the service, they should be punished with the maximum severity."

One of the first steps taken by the new Commissioner was to issue orders that men should not be brought up for trial on trivial charges. There is no doubt that under Commissioner Cropsey, Mr. Waldo's immediate predecessor, there was a great increase in the number of men brought to trial for minor infractions of the rules of the Department. Commissioner Cropsey presided at a good many trials himself. Many policemen will tell you that the charges on which a large number of men were brought up amounted to mere "nagging." Certainly the increase of trials of this nature did create no little discontent in the force.

Commissioner Waldo has taken a novel step in regard to police trials by appointing as Deputy Commissioner in charge of trials a member of the uniformed force, former Inspector Dillon. The Commissioner says that Dillon, with twenty-seven years' experience in the Department, is thoroughly familiar with the men of the force and their needs and requirements. Some critics of the administration's police

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policy are not very enthusiastic over this new departure. Altogether disregarding the question of Dillon's qualifications for the position, they say, to have a uniformed member of the force in charge of the Department's disciplinary courts is opening the way to still greater power and influence of the so-called police "system."

Mr. Waldo is not inclined to take the "system's" supposed power and influence very seriously. In fact, he declares that there is no real system among the men for organized mutual protection to the detriment of the service.

"There is no system in the sense you hear so much talk about," he says. "Possibly the men are often inclined to help each other out of difficulties and stand by one another when in trouble, but that is only human, and you will find the same sort of thing among any large body of men. You will find it in the army, in a school or college, in any large office."

One point in which Commissioner Waldo has departed from the methods of Commissioner Bingham is in his adoption of a new platoon system—that is, a new way of apportioning the policemen's hours on and off duty. The respective merits of this three-platoon system and the five-platoon system which it supplanted are understood only by experts, even if by them. The significance of the change lies in the fact that Commissioner Waldo has acceded to the long-expressed desire of the majority of the police force, which Commissioner Bingham felt to be incompatible with efficient police service.

As long as human nature remains unchanged, and the police force is as large as its present strength of approximately ten thousand men, there will always be dishonest policemen and police graft. This is the never-ending problem which confronts every honest Police Commissioner, with the discouraging knowledge that he can never altogether eliminate the evil. The least he can hope to do is to keep it down to the lowest possible minimum. Commissioner Waldo's theory in combating this evil is, expressed in the fewest possible words, substantially as follows: Practically all the opportunity nowadays for police graft arises in the enforcement of the laws for the protection of public morals, in the enforcement of the laws against illegal liquor-selling, gambling, prostitution, and the like. The enforcement of these laws is largely a matter of the obtaining of evidence sufficient to convict for violations.

Obviously, the fewer men engaged in obtaining this sort of evidence, the less graft there will be. Mr. Waldo intends that the men who obtain evidence for the enforcement of the laws for the protection of public morals shall be as few as will efficiently perform the work. He does not propose to have the uniformed force engage in these duties at all if it can be helped.

"The duty of the uniformed force," he explains, "is to protect life and property and to preserve the peace and good order of the public highways. The detective bureau is responsible for the detection of crime and the investigation of crime with the end of bringing offenders to justice. When crimes occur notwithstanding the efforts of the uniformed force, it ceases its activity, and the work is then taken up by the detective bureau. These are the two main branches of the police organization, both under the same administrative system in charge of the Police Commissioner.

"The responsibility for the laws enacted for the protection of public morals is taken away from these two branches of the Police Department, and this work is handled by detectives attached to the central office. This eliminates the possibility of graft from at least ninety-eight per cent of the force."

Mr. Waldo proposes to have no detectives attached to precincts or on the staffs of inspectors. His general views in this respect are in line with Mayor Gaynor's campaign against the scattering of large numbers of plain-clothes men throughout the city.

THE ATTITUDE OF GENERAL BINGHAM

This, then, is the defense of the Mayor and the present Police Commissioner in answer to recent criticism of the Department. The views they express vary considerably from those held by other experts on police affairs. General Theodore A. Bingham, in his annual report for 1908, expressed very concisely the attitude of

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those who are more concerned with getting results in police work than with preserving the extreme sanctity of the letter of the law. This is how General Bingham set forth his views on some subjects very similar to those discussed by the Mayor:

"Too many lawyers live by showing people how to break the law safely. Much of our modern legislation is ineffective because it is subjected in execution to out-of-date precedents and technical tricks.

"How else are prize-fights and gambling so difficult to suppress?

"How else do these lawbreakers dare fortify themselves behind iron doors which are sometimes part of a 'live wire' dangerous electrical circuit?

"Why else does the liquor dealer cheerfully produce bail, confident that a chemical analysis will be required of his whisky?

"How else in Sunday theaters is a dance not a dance; nor a costume not a costume; nor a play not a play?

"How else is it that a racing bet is not a racing bet?

"Is it not common sense that when the police cannot openly and in uniform buy tickets to a boxing bout it is because there is to be a prize-fight?

"Is it not common sense that gamblers have no need to fortify themselves unless they intend to break the law?

"Refusal of admittance to the police in these cases is evidence of guilt, and we all know it."

In his report for 1907 General Bingham had this to say about the prevalence of crime in New York:

"Lawbreaking is the easiest business and the most lucrative for the work involved of any business now conducted in New York.

"Its profits for slight effort are enormous, and lawbreaking has been able to intrench itself behind such a rampart of legislation and highly paid lawyers that the forces of law and order are placed in the astonishing position of being actually on the defensive as against the lawbreakers.

"These lawbreakers and their highly paid lawyers are so ingenious and resourceful that they frequently fool even the courts into giving them protection against the police on the ground of illegal interference or oppression."

General Bingham, in his report for 1907, recommended that the tenure of office of the Police Commissioner should be prolonged, and that his removal from office should be only upon publication of reasons. His reason for these recommendations he gave as follows:

"These points are necessary in order that scheming politicians may be deprived of any possibility of getting rid of an honest Commissioner and in order that the honest men of the force may be encouraged. The men of the force to-day are not quite sure as to who is their 'boss'—whether it is the 'machine' or the Commissioner. If once satisfied that it is a Commissioner with a long term, they will obey him."

In the following year, 1908, six months before he was himself summarily removed by Mayor McClellan, General Bingham recommended:

"A clearly understood term of office for the Police Commissioner of at least nine years, with definite immunity from the usual propriety of resigning upon a change of administration."

THE CRUX OF THE MATTER

Right here, in the length of the Commissioner's tenure of office, appears to be the crux of the police situation, and the endless problem that it presents. It is the old story that the uniformed force is permanent and the executive heads constantly changing. The men know that as long as they do nothing to warrant their being brought up on serious charges, or as long as they succeed in keeping their wrong-doing concealed, their position is secure, whereas the Commissioner, his deputies and civilian staff, rarely last much over a year. Since the present single Commissioner system has been in effect in New York City the average tenure of the Police Commissioner's office has been a little less than a year and a half.

There appears to be little doubt that there is a police "system" in the sense that the majority of the uniformed force is bound together by a feeling of loyalty to one another far greater than Commissioner Waldo is willing to admit. The

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strength of passive resistance of the police to unpopular changes by a Commissioner is hard to exaggerate. The general attitude of far too many members of the force in regard to any unpopular order of the Commissioner can be no better expressed than by quoting a certain patrolman's view of a rule of Commissioner Cropsey's:

"Oh, well, it doesn't matter much. I guess we'll have to do it for a little while, but there'll be a new Commissioner pretty soon."

The patrolman was right, for within a month Waldo had succeeded Cropsey. And that, you will hear from many men who have spent most of their lives watching the merry-go-round of Commissioners at headquarters, is the real reason that New York City has a perennial police problem.

THE MAN FARTHEST DOWN

THE WOMEN WHO WORK IN EUROPE[1]

BY BOOKER T. WASHINGTON

AUTHOR OF "UP FROM SLAVERY," "THE STORY OF THE NEGRO," ETC.

SEVERAL times during my stay in London I observed, standing on a corner in one of the most crowded parts of the city, a young woman selling papers. There are a good many women, young and old, who sell papers in London, but any one could see at a glance that this girl was different. There was something in her voice and manner which impressed me, because it seemed to be at once timid, ingratiating, and a little insolent, if that is not too strong a word. This young woman was, as I soon learned, a Suffragette, and she was selling newspapers—"Votes for Women."

This was my first meeting with the women insurgents of England. A day or two later, however, I happened to fall in with a number of these Suffragette newspaper-sellers. One of them, in a lively and amusing fashion, was relating the story of the morning's happenings. I could hardly help hearing what she said, and soon became very much interested in the conversation. In fact, I soon found myself so entertained by the bright and witty accounts these young women gave of their adventures that it was not long before I began to enter with them into the spirit of their crusade and to realize for the first time in my life what a glorious and exciting thing it was to be a Suffragette, and, I might add, what a lot of fun these young women were having out of it.

It had not occurred to me, when I set out from America to make the acquaintance of the man farthest down, that I should find myself in any way concerned with the woman problem. I had not been in London more than a few days, however, before I discovered that the woman who is at the bottom in London life is just as interesting as the man in the same level of life, and perhaps a more deserving object of study and observation.

In a certain way all that I saw of the condition of women at the bottom connected itself in my mind with the agitation that is going on with regard to woman at the top.

Except in England, the women's movement has not, so far as I was able to learn, penetrated to any extent into the lower strata of life, and that strikes me as one of the interesting facts about the movement. It shows to what extent the interests, hopes, and ambitions of modern life have, or rather have not, entered into and become a force in the lives of the people at the bottom.

Thus it came about that my interest in all that I saw of workingwomen in Europe was tinged with the thought of what was going to happen when the present agitation for the emancipation and the wider freedom of women generally should

[1] Previous articles in this series appeared in The Outlook for May 6, May 13, June 3, June 10, and June 17.—THE EDITORS.

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reach and influence the women farthest down.

In my journey through Europe I was interested, in each of the different countries I visited, in certain definite and characteristic things. In London, for example, it was some of the destructive effects of a highly organized and complicated city life, and the methods which the Government and organized philanthropy have employed to correct them, that attracted my attention. Elsewhere it was chiefly the condition of the agricultural populations that interested me. In all my observation and study, however, I found that the facts which I had learned about the condition of women tended to set themselves off and assume a special importance in my mind. It is for that reason that I propose to give, as well as I am able, a connected account of them at this point.

What impressed me particularly in London were the extent and effects of the drinking habit among women of the lower classes. Until I went to London I do not believe that I had more than once or twice in my life seen women standing side by side with the men in order to drink at a public bar. One of the first things I noticed in London was the number of drunken, loafing women that are passed in the streets of the poorer quarters. More than once I ran across these drunken and besotted creatures, with red, blotched faces, which told of years of steady excess—ragged, dirty, and disorderly in their clothing—leaning tipsily against the outside of a gin-parlor or sleeping peacefully on the pavement of an alleyway.

In certain parts of London the bar-room seems to be the general meeting-place of men and women alike. There, in the evening, neighbors gather and gossip while they drink their black, bitter beer. It is against the law for parents to take their children into the bar-rooms, but I have frequently observed women standing about the door of the tap-room with their babies in their arms, leisurely chatting while they sipped their beer. In such cases they frequently give the lees of their glass to the children to drink.

In America we usually think of a bar-room as a sort of men's club, and, if women go into such a place at all, they are let in surreptitiously at the "family entrance." Among the poorer classes in England the bar-room is quite as much the woman's club as it is the man's. The light, the warmth, and the free and friendly gossip of these places make them attractive, too, and I can understand that the people in these densely populated quarters of the city, many of them living in one or two crowded little rooms, should be drawn to these places by the desire for a little human comfort and social intercourse.

In this respect the bar-rooms in the poorer parts of London are like the beer halls that one meets on the Continent. There is, however, this difference—that the effect of drink upon the people of England seems to be more destructive than it is in the case of the people on the Continent. It is not that the English people as a whole consume more intoxicating drink than the people elsewhere, because the statistics show that Denmark leads the rest of Europe in the amount of spirits, just as Belgium leads in the amount of beer consumed per capita of the population. One trouble seems to be that, under the English industrial system, the people take greater chances, they are subject to greater stress and strain, and this leads to irregularities and to excessive drinking.

While I was in Vienna I went out one Sunday evening to the Prater, the great public park, which seems to be a sort of combination of Central Park in New York and Coney Island. In this park one may see all types of Austrian life, from the highest to the lowest. Sunday seems, however, to be the day of the common people, and the night I visited the place there were, in addition to the ordinary laboring people of the city, hundreds, perhaps thousands, of peasant people from the country there. They were mostly young men and women who had evidently come into the city for the Sunday holiday. Beside the sober, modern dress of the city crowds these peasant women, with their high boots, the bright-colored kerchiefs over their heads, and their wide, flaring, voluminous skirts (something like those of a female circus-rider, only a little longer and not so gauzy), made a strange and picturesque appearance.

Meanwhile there was a great flare of music of a certain sort; and a multitude

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of catchpenny shows, mountebanks, music halls, theaters, merry-go-rounds, and dancing pavilions gave the place the appearance of a stupendous county fair. I do not think that I ever saw anywhere, except at a picnic or a barbecue among the Negroes of the Southern States, people who gave themselves up so frankly and with such entire zest to the simple, physical sort of enjoyment. Everywhere there were eating, drinking, and dancing, but nevertheless I saw no disorder, very few people who seemed to be the worse for drinking, and in no instance did I see people who showed, in the disorder of their dress or in the blotched appearance of their faces, the effects of continued excesses, such as one sees in so many parts of London. The people were, for the most part, neatly and cleanly dressed, each class of people seemed to have its own place of amusement and its own code of manners, and every one seemed to keep easily and naturally within the restraints which custom prescribed.

I do not mean to say that I approve of this way of spending the Sabbath. I simply desire to point out the fact, which others have noticed, that the effect of the drinking habit seems to be quite different in England from what it is in countries on the Continent.

I had an opportunity to observe the evil effects of the drinking habit upon the Englishwomen of the lower classes when I visited some of the police courts in the poorer parts of London. When I remarked to a newspaper acquaintance in London that I wanted to see as much as I could, while I was in the city, of the life of the poorer people, he advised me to visit the Worship Street and Thames police stations. The Worship Street station is situated in one of the most crowded parts of London, in close proximity to Bethnal Green and Spitalfields, which have for many years been the homes of the poorer working classes, and especially of those poor people known as house-workers and casuals, who live in garrets and make paper boxes, artificial flowers, etc., or pick up such odd jobs as they can find. The Thames station is situated a little way from London Dock and not far from the notorious Ratcliffe Highway, which until a few years ago was the roughest and most dangerous part of London.

Perhaps I ought to say, at the outset, that two things in regard to the London police courts especially impressed me: first, the order and dignity with which the court is conducted; second, the care with which the judge inquires into all the facts of every case he tries, the anxiety which he shows to secure the rights of the defendant, and the leniency with which those found guilty are treated. In many cases, particularly those in which men or women were charged with drunkenness, the prisoners were allowed to go with little more than a mild and fatherly reprimand.

After listening for several hours to the various cases that came up for hearing, I could well understand that the police have sometimes complained that their efforts to put down crime were not supported by the magistrates, who, they say, always take the side of the culprits.

In this connection I might mention a statement which I ran across recently of a man who had served at one time as a magistrate in both the Worship Street and Thames police courts. He said that there was a great deal of drunkenness among certain of the factory girls of East London, although they were seldom arrested and brought into court for that offense.

He added: "It must not be forgotten that the number of convictions for drunkenness is not by any means a proper measure of insobriety. If a policeman sees a drunken man conducting himself quietly or sleeping in a doorway, he passes on and takes no notice. Those who are convicted belong, as a rule, to the disorderly classes, who, the moment liquor rises to their heads, manifest their natural propensities by obstreperous and riotous conduct. For one drunkard of this order there must be fifty who behave quietly and always manage to reach their homes, however zigzag may be their journey thither."

That statement was made a number of years ago, but I am convinced that it holds good now, because I noticed that most of the persons arrested and brought into court, especially women, were blood-stained and badly battered.

In the majority of these cases, as I have said, the persons were allowed to

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go with a reprimand or a small fine. The only case in which, it seemed to me, the judge showed a disposition to be severe was in that of a poor woman who was accused of begging. She was a pale, emaciated, and entirely wretched appearing little woman, and the charge against her was that of going through the streets, leading one of her children by the hand, asking for alms because she and her children were starving. I learned from talking with the officer who investigated the case that the statement she made was very likely true. He had known her for some time, and she was in a very sad condition. But then, it seems, the law required that in such circumstances she should have gone to the workhouse.

I think that there were as many as fifteen or twenty women brought into court on each of the mornings I visited the court. Most of them were arrested for quarreling and fighting, and nearly all of them showed in their bloated faces and in their disorderly appearance that steady and besotted drunkenness was at the bottom of their trouble.

I have found since I returned from Europe that the extent of drunkenness among Englishwomen has frequently been a matter of observation and comment. Richard Grant White, in his volume "England Within and Without," says:

> I was struck with horror at the besotted condition of so many of the women—women who were bearing children every year, and suckling them, and who seemed to me little better than foul human stills through which the accursed liquor with which they were soaked filtered drop by drop into the little drunkards at their breasts. To these children drunkenness comes unconsciously, like their mother tongue. They cannot remember a time when it was new to them. They come out of the cloudland of infancy with the impression that drunkenness is one of the normal conditions of man, like hunger and sleep.

This was written thirty years ago. It is said that conditions have greatly improved in recent years in respect to the amount of drunkenness among the poor of London. Nevertheless, I notice in the last volume of the "Annual Charities Register" for London the statement that inebriety seems to be increasing among women, and that it prevails to such an alarming extent among women in all ranks of society that "national action is becoming essential for the nation's very existence."

The statistics of London crime show that, while only about half as many women as men are arrested on the charges of "simple drunkenness" and "drunkenness with aggravations," more than three times as many women as men are arrested on the charge of "habitual" drunkenness. Another thing that impressed me was that the American police courts deal much more severely with women. This is certainly true in the Southern States, where almost all the women brought before the police courts are Negroes.

The class of people to whom I have referred represent, as a matter of course, the lowest and most degraded among the working classes. Nevertheless, they represent a very large element in the population, and the very existence of this hopeless class, which constitute the dregs of life in the large cities, is an indication of the hardship and bitterness of the struggle for existence in the classes above them.

I have attempted in what I have already said to indicate the situation of the women at the bottom in the complex life of the largest and, if I may say so, the most civilized city in the world, where women are just now clamoring for all the rights and privileges of men. But there are parts of Europe where, as far as I have been able to learn, women have as yet never heard that they had any rights or interests in life separate and distinct from those of their husbands and children. I have already referred to the increasing number of barefoot women I met as I journeyed southward from Berlin. At first these were for the most part women who worked in the fields. But by the time I reached Vienna I found that it was no uncommon thing to meet barefoot women in the most crowded and fashionable parts of the city.

Experience in traveling had taught me that the wearing of shoes is a pretty accurate indication of civilization. The fact that in a large part of Southern Europe women who come from the country districts have not yet reached the point where they feel comfortable in shoes is an indication of the backwardness of the people.

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What interested and surprised me more than the increasing absence of shoes among the countrywomen was the increasing number of women whom I saw engaged in rough and unskilled labor of every kind. I had never seen Negro women doing the sort of work I saw the women of Southern Europe doing. When I reached Prague, for example, I noticed a load of coal going through the streets. A man was driving it, but women were standing up behind with shovels. I learned then that it was the custom to employ women to load and unload the coal and carry it into the houses. The driving and the shoveling were done by the man, but the dirtiest and the hardest part of the work was performed by the women.

In Vienna I saw hundreds of women at work as helpers in the construction of buildings; they mixed the mortar, loaded it in tubs, placed it on their heads, and carried it up two or three stories to men at work on the walls. The women who engage in this sort of labor wear little round mats on their heads, which support the burdens which they carry. Some of these women are still young, simply grown girls, fresh from the country, but the majority of them looked like old women.

Not infrequently I ran across women hauling carts through the streets. Sometimes there would be a dog harnessed to the cart beside them. That, for example, is the way in which the countrywomen sometimes bring their garden truck to market. More often, however, they will be seen bringing their garden products to market in big baskets on their heads or swung over their shoulders. I remember, while I was in Budapest, that, in returning to my hotel rather late one night, I passed through an open square near the market, where there were hundreds of these market women asleep on the sidewalks or in the street. Some of them had thrown down a truss of straw on the pavement under their wagons and gone to sleep there. Others, who had brought their produce into town from the country on their backs, had in many cases merely put their baskets on the sidewalk, lain down, thrown a portion of their skirts up over their heads, and gone to sleep. At this hour the city was still wide awake. From a near-by beer hall there came the sounds of music and occasional shouts of laughter. Meanwhile people were passing and repassing in the street and on the sidewalk, but they paid no more attention to these sleeping women than they would if they had been horses or cows.

In other parts of Austria-Hungary I ran across women engaged in various sorts of rough and unskilled labor. While I was in Cracow, in Austrian Poland, I saw women at work in the stone quarries. The men were blasting out the rock, but the women were assisting them in removing the earth and in loading the wagons. At the same time I saw women working in brick-yards. The men made the brick, the women acted as helpers. While I was in Cracow one of the most interesting places I visited in which women are employed was a cement factory. The man in charge was kind enough to permit me to go through the works, and explained the process of crushing and burning the stone used in the manufacture of cement. A large part of the rough work in this cement factory is done by girls. The work of loading the kilns is performed by them. Very stolid, heavy, and dirty looking creatures they were. They had none of the freshness and health that I noticed so frequently among the girls at work in the fields.

While I was studying the different kinds of work which women are doing in Austria-Hungary I was reminded of the complaint that I had heard sometimes from women in America, that they were denied their rights in respect to labor, that men in America wanted to keep women in the house, tied down to household duties.

In Southern Europe, at any rate, there does not seem to be any disposition to keep women tied up in the houses. Apparently they are permitted to do any kind of labor that men are permitted to do; and they do, in fact, perform a great many kinds of labor that we in America think fit only for men. I noticed, moreover, as a rule, that it was only the rough, unskilled labor which was allotted to them. If women worked in the stone quarries, men did the part of the work that required skill. Men used the tools, did the work of blasting the rock. If women worked on

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the buildings, they did only the roughest and cheapest kinds of work. I did not see any women laying brick, nor did I see anywhere women carpenters or stone-masons.

In America Negro women and children are employed very largely at harvest time in the cotton-fields, but I never saw in America, as I have seen in Austria, women employed as section hands on a railway, or digging sewers, hauling coal, carrying the hod, or doing the rough work in brick-yards, kilns, and cement factories.

In the Southern States of America the lowest form of unskilled labor is that of the men who are employed on what is known as public works; that is to say, the digging of sewers, building of railways, and so forth. I was greatly surprised, while I was in Vienna, to see women engaged side by side with men in digging a sewer. This was such a novel sight to me that I stopped to watch these women handle the pick and shovel. They were, for the most part, young women, of that heavy, stolid type I have referred to. I watched them for some time, and I could not see but that they did their work as rapidly and as easily as the men beside them. After this I came to the conclusion that there was not anything a man could do which a woman could not do also.

In Poland the women apparently do most of the work on the farms. Many of the men have gone to Vienna to seek their fortune. Many, also, have gone to the cities, and still others are in the army, because on the Continent every able-bodied man must serve in the army. The result is that more and more of the work that was formerly performed by men is now done by women.

One of the most interesting sights I met in Europe was the market in Cracow. This market is a large open square in the very center of the ancient city. In this square is situated the ancient Cloth Hall, a magnificent old building which dates back to the Middle Ages, when it was used as a place for the exhibition of merchandise, principally textiles of various kinds. On the four sides of this square are some of the principal buildings of the city, including the City Hall and the Church of the Virgin Mary, from the tall tower of which the hours are sounded by the melodious notes of a bugle.

On market days this whole square is crowded with hundreds, perhaps thousands, of market women, who come in from the country in the early morning with their produce, remain until it is sold, and then return to their homes.

In this market one may see offered for sale anything and everything that the peasant people produce in their homes or on the farms. Among other things for sale I noted the following: geese, chickens, bread, cheese, potatoes, salads, fruits of various sorts, mushrooms, baskets, toys, milk, and butter.

What interested me as much as anything was to observe that nearly everything that was sold in this market was carried into the city on the backs of the women. Practically, I think, one may say that the whole city of Cracow, with a population of 90,000 persons, is fed on the provisions that the peasant women carry into the city, some of them traveling as far as ten or fifteen miles daily.

One day, while driving in the market of Cracow, our carriage came up with a vigorous young peasant woman who was tramping, barefoot, briskly along the highway with a bundle swung on her shoulder. In this bundle, I noticed, she carried a milk-can. We stopped, and the driver spoke to her in Polish and then translated to my companion, Dr. Park, in German. At first the woman seemed apprehensive and afraid. As soon as we told her we were from America, however, her face lighted up and she seemed very glad to answer all my questions.

I learned that she was a widow, the owner of a little farm with two cows. She lived something like fourteen kilometers (about ten miles) from the city, and every day she came into town to dispose of the milk she had from her two cows. She did not walk all the way, but rode half the distance in the train, and walked the other half. She owned a horse, she said, but the horse was at work on the farm, and she could not afford to use him to drive to town. In order to take care of and milk her cows and reach the city early enough to deliver her milk she had to get up very early in the morning, so that she generally got back home about ten or eleven o'clock. Then in the afternoon she took care of the house and worked in

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the garden. This is a pretty good example, I suspect, of the way some of these peasant women work.

All day long one sees these women, with their bright-colored peasant costumes, coming and going through the streets of Cracow with their baskets on their backs. Many of them are barefoot, but most of them wear very high leather boots, which differ from those I have seen worn by peasant women in other parts of Austria and Hungary in the fact that they have very small heels.

I had an opportunity to see a great many types of women in the course of my journey across Europe, but I saw none who looked so handsome, fresh, and vigorous as these Polish peasant women.

It is said of the Polish women, as it is said of the women of the Slavic races generally, that they are still living in the mental and physical slavery of former ages. Probably very few of them have ever heard of women's rights. But, if that is true, it simply shows how very little connection such abstract words have with the condition, welfare, and happiness of the people who enjoy the freedom and independence of country life. At any rate, I venture to say that there are very few women, even in the higher ranks of laboring women in England, whose condition in life compares with that of these vigorous, wholesome, and healthy peasant women.

How can work in the stifling atmosphere of a factory or in some crowded city garret compare with the life which these women lead, working in the fields and living in the free and open country?

The emigration to America has left an enormous surplus of women in Europe. In England, for instance, the women stand in the proportion of sixteen to fifteen to the men. In some parts of Italy there are cities, it is said, where all the able-bodied men have left the country and gone to America. The changes brought by emigration have not, on the whole, it seems to me, affected the life of women favorably. But the same thing is true with regard to the changes brought about by the growth of cities and the use of machinery. Men have profited by the use of machinery more than women. The machines have taken away from the women the occupations they had in the homes, and this has driven them to take up other forms of labor, of more or less temporary character, in which they are overworked and underpaid.

Everywhere we find the women in Europe either doing the obsolete things or performing some form of unskilled labor. For example, there are still one hundred thousand people, mostly women, in East London, it is said, who are engaged in home industries—in other words, sweating their lives away in crowded garrets trying to compete with machinery and organization in the making of clothes or artificial flowers, and in other kinds of work of this same general description.

The movement for women's suffrage in England, which began in the upper classes among the women of the West End, has got down, to some extent, to the lower levels among the women who work with the hands. Women's suffrage meetings have been held, I have learned, in Bethnal Green and Whitechapel. But I do not believe that voting alone will improve the condition of workingwomen.

There must be a new distribution of the occupations. Too many women in Europe are performing a kind of labor for which they are not naturally fitted and for which they have had no special training. There are too many women in the ranks of unskilled labor. My own conviction is that what the workingwomen of Europe need most is a kind of education that will lift a larger number of them into the ranks of skilled labor—that will teach them to do something, and to do that something well.

The Negro women in America have a great advantage in this respect. They are everywhere admitted to the same schools to which the men are admitted. All the Negro colleges are crowded with women. They are admitted to the industrial schools and to training in the different trades on the same terms as men. One of the chief practical results of the agitation for the suffrage in Europe will be, I imagine, to turn the attention of the women in the upper classes to the needs of the women in the lower classes. In Europe there is much work for women among their own sex, for, as I have said elsewhere, in Europe the man farthest down is woman.

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THE MASTER BUILDER

"As he is, so are we in this world"

BY LYMAN ABBOTT

HE DEDICATES HIMSELF TO HIS MISSION

JAMES ANTHONY FROUDE, in his interesting and suggestive essay on the Book of Job,[1] sketches in outline the conflict of the ages between that conception of religion which arises from fear mingled with reverence for the powers of nature and that reverence mingled with fear for a great personality which arises from the moral consciousness. In the first religion—the religion of nature—the object of the worshiper is to appease the wrath of God or the gods by sacrifices and offerings; in the second religion—that which springs from a consciousness of moral obligation within the soul—which is more or less clearly recognized as the voice of God, the object is to please God or the gods by a life of obedience to that voice. Both these types of religion may be traced in the history of Israel. The one may be called hierarchical or priestly; the other, moral or human. Sometimes these two types are illustrated by a curious antithesis, the advocate of a hierarchical or priestly religion having apparently added an expression of his own to the simple and unceremonial faith of some other prophet. Thus, in the fifty-eighth chapter of Isaiah, the prophet of the moral life wrote an essay condemning ceremonialism, and declaring that all that Jehovah asked of his people was that they should loose the bonds of wickedness, let the oppressed go free, deal their bread to the hungry, give clothing to the naked. It was too simple and too radical, and a later writer added an appendix: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of the Lord honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."[2] A prophet of the religion of the conscience wrote the Penitential Psalm, closing with the declaration, "Thou delightest not in sacrifice. . . . The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." This was too simple and too radical for the prophet of ceremonialism, and he added a curiously incongruous conclusion: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."[1]

At the time of the birth of Jesus ceremonialism had triumphed over moralism in Israel. Nor was this triumph to be seen only in the temple services at Jerusalem; the same spirit dominated the synagogues. Minute ritual had taken the place of the moral law. To observe certain specified fasts, to keep with literal exactitude a prescribed Sabbath observance; to pray at certain hours, offering prescribed prayers; to wash the hands before each meal, not for cleanliness but for ceremonial purity; to give the Temple tithes, and to give them with the greatest exactness from the minutest products of the garden—these were accounted for righteousness more than doing justly, loving mercy, and walking humbly with God. It is true that the voice of conscience was not entirely paralyzed; true that there were rabbis who still insisted that to love God with all the heart, with all the soul, and with all the strength, and one's neighbor as himself, was more than all burnt offering; but they were in the minority, and were looked upon by the orthodox with suspicion, as the liberal and the spiritual have always been looked upon by those who live and think according to prescribed rule. Not to hold the Jewish faith, not to comply with the Jewish ritual, was to be an alien from the house of Israel. Orthodox Jews were the children of Abraham and entitled by

[1] James Anthony Froude, "Short Studies on Great Subjects," Vol. I, pp. 228–273.

[2] Isaiah lviii.

[1] Psalm li.

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their inheritance to the divine faith. Pagans and unorthodox Jews, however noble their righteousness, were regarded as outcasts. If a pagan by any chance desired to share in the inheritance of Israel, he must be immersed in water that his old faiths might be washed away; he must take on himself the obligations of his new naturalized religion. He was then said to be a new creature, or a new creation, and to be born again. It was even said that, if a man was thus born again, and had thus become a new creature, he could marry his own sister if he chose, for the blood relationship had been abolished by the transformation.

Into a society the moral life of which was thus paralyzed by false ideals there appeared, as if an old prophet had risen from the dead, a new and strange preacher; the hermit of the first century, and the father of a long line of hermits that followed. Under vow not to cut his hair, nor to drink of the grape, nor to live in any city, he appeared in the borderland of Judea with a long and untrimmed beard and an unkempt head of hair, clothed with a rough garment of camel's hair, his food that of the poorest peasant. His message was like that of Elijah, or of Micah, and probably borrowed from them. He scoffed at the idea that Israelites were children of Abraham merely because they were Israelites. God could make out of these stones at your feet, he said, better children of Abraham than you are. He scorned the idea that it was only the heretic and the pagan who needed to wash away their old faults. You all need, he said, to be baptized; to be cleansed from your sinfulness and your meannesses; you all need to be born again and become new creatures. And when they asked, What, then, must we do? he made no suggestion of Temple sacrifice, or synagogue service, or Sabbath observance. He that hath two coats, said this preacher, let him impart to him that hath none; and he that hath food, let him do likewise; you that are tax-gatherers, extort no more than that which is appointed you; you that are soldiers, extort from no man by violence, neither exact anything wrongfully, and be content with your wages. It was a curiously non-theological ministry; not a profoundly spiritual ministry; but distinctly an unceremonial and a practically ethical ministry. It was a reproduction of the ministry of Micah—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The defenders of the old order would have laid violent hands on John the Baptist had they dared; but the conscience of the people responded to the stirring challenge of the prophet, and the ceremonialists feared to arouse the population against themselves by measures against the reformer.

The rumors of this man's preaching came to Jesus, working at his father's bench and meditating the problem of his country's ruin and the possibility of its redemption, and, leaving the shop and bidding good-by to his mother and his home, he went across the country to identify himself with this movement for reform. His first act, before he preached a single sermon, even before he went apart to study the problem of his life, was to identify himself by public act with the one great moral reform movement of his time. To the best his age afforded him he dedicated himself publicly. He burned, as it is said, his bridges behind him, identifying himself before his public ministry began with the movement which challenged the orthodox ceremonial of his age.

And yet he did not believe in John's method. John was an ascetic; Jesus was not. John fled from a corrupt world and took up his abode in the wilderness, a monk before monasteries; Jesus lived a man among men. John wore a rough garment of camel's hair; Jesus wore a robe so fine that the soldiers would not rend it at the crucifixion, but gambled for it. John ate the poorest food of the poorest peasants—locusts and wild honey; Jesus made wine by a miracle to prolong the festivities of a wedding feast. John came neither eating nor drinking; Jesus never declined an invitation to a feast, whatever the character of the guests. John preached a moral law and obedience to it as a rule of life—"He that hath two coats, let him impart to him that hath none; exact no more than that which is appointed you; do violence to no man;" Jesus preached the glad tidings of a new life, bestowed freely by God to all who would accept his free gift, and lived joyously, freely, spontaneously—"The water

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that I shall give him shall be in him a well of water springing up into everlasting life." And yet when Jesus heard the report that John was preaching at the ford of the river Jordan, it came to him as a challenge, and he traversed almost the entire length of Palestine to identify himself publicly with the reform which John was inaugurating.

For Jesus measured men and movements, not by the wisdom of their plan, but by the spirit which actuated them and the end they sought. And the spirit which actuated John and the movement he had initiated was one of unselfish devotion, and the end he sought was a righteousness of character and conduct in the people. Biography affords no more striking example of catholicity—a spirit that looks beyond the tool to the man who employs it, beyond the creed to the believer who utters it, beyond the ritual to the worshiper who uses it. Who can doubt that in our day Jesus would work equally with Calvinist and Methodist, and worship equally with Roman Catholic and Friend? He would fellowship all sects and belong to none; require no creed, but no creed would exclude him; would demand no ritual, but would refuse none. Whoever was worshiping God in sincerity and truth he would worship with; whoever was working for the improvement of the character and condition of his fellowmen he would co-operate with. He would be equally at home in the cathedral and the hall, with the vested choir in the one and the Salvation Army in the other.

THE UNACCOUNTABLE BEHAVIOR OF MISS CAREW AND MR. DENNETT

BY EDMUND L. PEARSON

MY orders were explicit. I was to take a note up to the Bigelows' house, on Elm Street, and I was to give the note to Miss Carew. There was no answer. After delivering the note I might do as I pleased, but I must not be late for dinner. The member of my family who issued these directions was one with whom it paid to keep on good terms. I might have felt grieved about this errand on such a morning, but I had already found that Jimmy Toppan and Ed Mason had departed from their homes on some private matter of their own which did not seem to include me. Bereft of playmates, I had spent a lonely half-hour in the side yard, blowing on blades of grass and raising fiendish shrieks therewith, so my employment on business which would send me far from home was mutually agreeable. I had only one request to make.

"Can I go on my velocipede?"

"Yes; but don't go too fast and get overheated, and don't lose the note."

The prohibition about going too fast was superfluous. The velocipede was a wooden affair, painted red. Its tires were but bands of iron. Progress upon it over the uneven brick sidewalks was slow and painful. The pedals (they looked like large spools) were attached to the front wheels, so that the leg power which propelled the machine was necessarily applied at an angle not conducive to a thrilling speed. But to me, as I rode along the pleasant shaded sidewalks of Elm Street on that bright morning, it was a chariot of joy.

Naturally, I paused for a moment at Mr. Hawkins's gate to exchange salutations with that gentleman. Mr. Hawkins did not believe that it would rain, though it might. Fortified with this information, I continued past Jimmy Toppan's house, past the frog-pond (rich in its associations with goldfish, horn-pouts, water-lilies, polliwogs, lucky bugs and other water beetles), past the school—which had no sorrows for me now in these days of vaca-

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tion. I proceeded at a moderate rate, not exceeding about three-quarters of a mile an hour.

At the street crossings, paved as they were with cobblestones, it was, on the whole, easier to dismount and wheel my velocipede.

When I reached Winston's toy-shop I stopped again, flattened my nose against the window, and observed the condition of the market. There had been a sharp break in marbles, evidently—they were now offered at fifteen for a cent. Return-balls remained firm, however, and tops had advanced. After I had noted these facts, and concluded further that some one had, since yesterday, purchased two of the five sticks of striped candy from the glass jar in the window, I continued on my journey.

Fifteen minutes later I reached the Bigelow house—a square, three-storied residence set a little back from the street. The front door was open, and you could look right through the broad, cool hall, through a back door, and down the garden path. Everything about the house was big and quiet and cool, and there was no one to be seen, and no sign of any one, except for a bicycle which stood at the curbstone.

I knew that bicycle; it belonged to a neighbor of mine, Mr. Dennett. He was a tall, grave, elderly man of nearly twenty-two years, before whom I stood in speechless awe. Most of the time, except in the summer, he was away at a place called Harvard, which drew many of his kind. In the summer he, with others like him, rode about on bicycles and did various interesting things. Often they played tennis at a place farther up Elm Street. Sometimes on these occasions Ed Mason and I had been allowed to stand outside the high wire nets and fetch back balls when they were knocked into the street, a privilege which we esteemed highly. The balls were the most fascinating kind imaginable; they would bounce to a tremendous height, and it was rumored that they cost thirty cents apiece.

I wondered why Mr. Dennett was at the Bigelows'.

However, there was my note to deliver. I left my red velocipede standing beside the enormous high bicycle and rang the front-door bell. After a long wait, a very red-faced, cross-looking woman—not Mrs. Bigelow at all—came to the door.

"A letther for Miss Keroo? Well, ye'd betther be afther takin' it to her yersilf! She's out in the gar-r-den, there. An' no more time have I to waste in runnin' fer this bell, iv'ry foive minutes!"

And she went away muttering. I was not surprised to see her so cross. They always were cross; it was their normal condition. I walked through the hall, and took the garden path.

It was lined with box on both sides, and beyond the box were flower-beds. Also there were apple trees and cherry trees and peach trees—the last full of promising fruit. A number of bees were inquiring into the hollyhocks, and on a stalk of canterbury-bells sat a brown-and-black butterfly, slowly opening and closing his wings.

But I could not see Miss Carew. Near the foot of the garden the path was arched by a summer-house. Its latticed sides were covered thick with clematis and trumpet-vine. I kept on down the path and walked into the summer-house. There was a quick exclamation, and Miss Carew arose hastily from a seat in the corner. Mr. Dennett was sitting there, and he had a curious expression on his face, which made him rather more terrible to me than usual. Miss Carew, like the cross woman who had admitted me to the house, had very red cheeks. But in the case of Miss Carew the color was not permanent. It was more noticeable at this moment than I had ever seen it before; but it did not last.

"Why, it's Sammy!" said Miss Carew, with a laugh.

I disliked being called "Sammy" before Mr. Dennett, and I felt my face grow red also. I remembered that Miss Carew was a stranger who had been visiting the Bigelows scarcely two months, but I corrected her just the same.

"*Sam*," I remarked, with dignity.

"Sam," she repeated, apologetically.

Then I took the note out of my jacket pocket and handed it to her. She thanked me, opened the envelope, and read the message. Then she said that "it was all right," and added that I was a good boy to bring the note.

Encouraged by this flattery, I backed to

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a bench on the other side of the summer-house and sat down, facing them. Miss Carew had seated herself again—though at a somewhat greater distance from Mr. Dennett than before.

There was a slight pause.

Then Miss Carew asked me how I came—had I walked all the way?

"No," I replied; "I rode my velocipede."

"Did you, indeed?" she said. "It's a long ride for you, isn't it?"

"No; it ain't far at all! Once," I continued, growing reminiscent, "I rode nearly up to Chain Bridge!"

"Is that so?"

"Yes; but when I got up to the Three Roads Mr. Titcomb came along, an' said I'd better go back, it was so hot."

"Did you go back?"

"Yes."

There was another silence, which Miss Carew again broke.

"What kind of a velocipede is yours?" she asked.

"A wooden one," I assured her.

Then it struck me that the conversation was becoming a trifle inane, and I tried to make things more interesting.

"My velocipede is out front of the house now—you can come and see it if you want to."

But Miss Carew thought she would defer that pleasure till another time. Mr. Dennett took up the rôle of inquisitor.

"Do you go to school, Sam?"

"Not now; it's vacation."

"Yes, I know. But you go when it isn't vacation?"

"Oh, yes."

"What school? The Jackman?

"No, the Kelley."

"Oh! Whose room?"

"Miss Kingman's."

I had evidently satisfied Mr. Dennett's curiosity, for he relapsed into silence. There was a long pause, while I swung my legs and looked at them expectantly. I was quite ready to answer any more questions if they had any to put. They did not seem to think of any point on which they required information for two or three minutes. Then Mr. Dennett did make an inquiry, or rather a suggestion.

"Perhaps your mother may want you for something, Sam?"

But I was able to set his mind at rest instantly.

"Oh, no. She don't want me till one o'clock, an' it's only half-past ten now—I saw the 'Piscopal church clock when I came by."

He seemed to be relieved at this, but presently he had another question to ask: "Do you like blackberries, Sam?"

"Yes. Have you got any?"

"There are some down the hill there—against the fence. Why don't you go and get some?"

"Thank you. Shall I bring some of them back to you?"

"No; just eat 'em yourself, and have a good time."

This was by far the most sensible thing he had said, and I hurried off to the blackberry bushes. But when I got down the hill and arrived amid the tangle of long, thorny branches, I found that my expectations were to be disappointed. It was too early for blackberries; there was not a single ripe one to be had.

I returned to the summer-house, and burst in on them. They seemed to be having some kind of a misunderstanding. Miss Carew had a book in her hands, which Mr. Dennett was trying to take away from her.

"Hullo! Back already? What was the matter with the blackberries? Are they green?"

"No," I replied, "they are red; but they're red when they're green, you know."

And I climbed back to my former place on the bench opposite them. Then Mr. Dennett became concerned about my velocipede again.

"Did you leave it out in the street, Sam? Aren't you afraid some one will steal it?"

I laughed at his innocence.

"Oh, I guess not. I left it right beside your bicycle, and any one wouldn't dare to steal it—would they, Miss Carew?"

The lady agreed that it would require great audacity, but still it might be well for me to go and see if the velocipede were safe. To allay her anxiety I went back as far as the house, and looked through the hall. Both of the machines were standing where they had been left, in perfect safety. I walked again to the

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summer-house, and reported the fact—pleased at being able to assure my friends that they need not worry.

As I was climbing into my seat Mr. Dennett offered another suggestion.

"Look here, Sam. We saw a squirrel over in Moulton's trees when we came out here. Don't you want to go and see if you can find him?"

A squirrel is always interesting. I asked several questions concerning his whereabouts, and then departed for the search. Mr. Moulton's trees were many, and after I had gone through the hole in the hedge I began a most careful inspection of each tree. Mr. Moulton came down the drive, and when I told him what I was looking for he joined me in the hunt. I can truthfully say that we examined each branch with diligence.

But no squirrel appeared at all, although we saw three blackbirds, and dozens of robins. When I got back to the summer-house Miss Carew and Mr. Dennett were both gone, though they had left the book behind. I searched and called, but could not find them any more than I had found the squirrel.

As I departed down the street again on my velocipede I thought the matter over at some length. Mr. Dennett had not left the premises, unless he had done so without his bicycle, for that remained where I had first seen it. There was something decidedly singular about their behavior. Had they perchance picked and eaten all the ripe blackberries before I arrived, and had they been trying, with so much artifice, to conceal the fact from me?

That was the most reasonable explanation which I could devise; and certainly the circumstances demanded some kind of explanation.

THE NEW BOOKS

"Secret Societies and the French Revolution" is the title of the first of four essays by Mr. U. Birch, gathered in a book with that title. They all have to do with certain phases of the French Revolution. The first makes a good deal of certain secret societies which prepared the way for the Revolution; makes perhaps too much of them, yet is a real contribution to a better understanding of the silent preparations for that terrible yet splendid cataclysm. The biographical sketch of the Comte de St. Germain is interesting as a character study, but confessedly leaves the reader largely ignorant concerning the life and purposes of this curious combination of idealism and chicanery. In the other two essays we find nothing new or even newly put. The four essays fulfilled their legitimate purpose in periodical publication, and we fail to see any adequate occasion for their republication in book form. (John Lane Company, New York. $1.50, net.)

Under the general title "Home University Library" an excellent series of small volumes is in course of preparation in England and America. The idea of the series is to furnish, more especially for the general reader and layman, the results of recent research, criticism, and constructive thought. These books are couched in simple language, but are dignified in treatment and style. They cover widely diversified fields of knowledge, so that the hundred volumes so far planned touch not only upon social science, natural science, and history, but also upon the more abstract or less concrete topics pertaining to literature and art, philosophy and religion. The intention is not merely to introduce the reader in an attractive way to a given subject, but to furnish him with an incentive or stimulus for further and more thorough study. To quote the editor's own statement, "It is as if the author, after thought and preparation, undertook in an evening's talk to tell a layman the gist of his specialty and the justification of his life's work." This is both a novel and a sound principle for such a series. The volumes already issued deal with subjects so remote in character and interest as "The French Revolution" (Hilaire Belloc), "The Socialistic Movement" (J. Ramsay Macdonald), "The Irish Nationality" (Mrs. J. R. Green), "The Evolution of Plants" (Dr. D. H. Scott), "Modern Geography" (Dr. Marion Newbigin), "Shakespeare" (John Masefield), and "The Stock Exchange" (F. W. Hirst). Several other volumes are either ready or soon will be. The board of editors includes Professor Gilbert Murray and Mr. Herbert Fisher, of Oxford University, Professor J. Arthur Thomson, of the University of Aberdeen, and Professor William T. Brewster, of Columbia University. (Henry Holt & Co., New York. 75 cents per volume.)

From Drummond of Hawthornden to Fergusson the path of Scottish poetry was but

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thinly strewn with the blossoms of poesy. The course of lectures on "Scottish Poetry" delivered in the University of Glasgow by Sir George Douglas upon this period will win readers by their genial and honest acceptance of facts rather than by the richness of their material. This period is described as that which intervenes between the last followers of the old Scottish "Makers" and the national revival of the age of Burns and Scott. The few Scottish poets were strongly under English influence, and for a time were submerged. Yet they freed themselves finally, and preceded the English return to the poetry of nature by several years. Drummond was born in 1585, and while still a young man settled down to lead the life of a poet-student in retirement. King James gathered about him a small band of poets, who wrote in English, ignoring their native Scotch. One hardly thinks of the author of Thomson's "Seasons" as a Scotchman. Indeed, he left Scotland for England when he was twenty-four and never returned. His tongue could not quite forget its ancestral speech, but his poetry quite disowned it, for which Dr. Johnson twitted the modest man. The lecturer admits that the path of Anglo-Scottish poetry at this time is strewn with dead poems that hardly breathed the breath of life. He gathers up what fragments he can, and makes the best of the collection. He wittily alludes to the tide of "sepulchral emotion" that swept over the land in the middle of the eighteenth century, producing Blair's "Grave," Young's "Night Thoughts," and Harvey's "Meditations among the Tombs." Of lyric work there was almost none. Thomson's "Rule, Britannia" was a lonely survival. John Home, the dramatic rebel against ecclesiastical limitations; Allan Ramsay, who preserved and restored the vernacular poetry of Scotland and put a note of joy into his verse; Alexander Ross, less known, but simple and spontaneous, were followed by Fergusson, who completed the roll of names before Burns. He died young, in 1774, after a life passed mainly between the tavern and the drudgery of a copyist's desk. Burns found in his verse an inspiration which he was quick to acknowledge. The extracts given from these writers by Sir George Douglas amply support his characterization of their place in literature. The volume is interesting because of its freshness and charm of style, and because it has a distinct historical value. (The Macmillan Company, New York. $1.50.)

A professor in one of our great universities was once asked what answer he would give to a college boy who asked him for proof of immortality. "I would ask him," replied the professor, "for his proof of mortality." This is the theme of an interesting and suggestive little book, "Can We Be Sure of Mortality?" by W. A. Cheney, ex-Judge of the Supreme Court of the State of California. The writer characterizes it in his preface as a "brief," written in opposition to the materialistic view of life. It is to a considerable extent a reply to Haeckel, but to Haeckel as a type rather than as an individual. Its treatment of the materialistic biologist is indicated by the following sentence: "Witnesses, even experts, never occupy the bench in the jury box on the trial of an issue of fact; they are respectfully requested to step down if they are to bear witness, and leave the judicial functions to be exercised by others. So Professor Haeckel is a great witness to such data as he has collected in his chosen field, but as a judge or jury his conclusions from them, when applied to another and an entirely different field, *are of no more value than the reader's or mine*." The italics are ours; and the sentence cuts the ground from under the feet of the skeptic who thinks that because a man is an expert biologist he is especially competent to decide the question of human mortality. In our judgment, the hypothesis (and it is that and nothing more) that man ceases to exist because his body decays—that is, that man and his body are one and the same—presents a great many more difficulties than the hypothesis that the body is the instrument or organ through which intercourse between man and the material world is kept up in the present sphere of existence, and that he continues when the organ no longer can serve its special purpose. In other words, if immortality is not scientifically demonstrable, neither is mortality; and if both be regarded as hypotheses, as they must be from the purely scientific point of view, there is more, much more, to support the former than the latter opinion. This volume is interesting and suggestive as a presentation of this view of life and death. (Roger Brothers, New York. $1.)

"Protestant Thought before Kant" is the title of a succinct manual by Professor A. C. McGiffert, of Union Theological Seminary, covering the mediæval period of Protestantism from the sixteenth to the nineteenth century. During this period the spread of Rationalism, beginning with Socinus's assertion of the moral freedom of man against the Reformers' doctrine of his moral bondage to evil, is traced as preparing the transition to the modern period of Protestant thought which Kant's epoch-making work inaugurated. A somewhat juster account of Jonathan Edwards's ideas would note that, while he emphasized Calvin's doctrine of mankind as a viper's brood, he modified Calvin's theology fundamentally by emphasizing absolute love rather than absolute sovereignty as the central attribute of God. Thus he, unawares to himself, became, as Dr. Gordon says, "the inspirer of a revolt against his scheme of salvation"—one may even say, became, through Hopkins, the spiritual grandfather of Channing. In the rise of Modernism is now seen the incipient stage of the transition among Roman Catholics to the modern period that has been largely accomplished in Protestantism—thanks, as

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Dr. McGiffert says, to its divisions and to its freedom from controlling authority. Mediævalism or irreligion—the alternative now propounded by the Papacy—was long the gage thrown down by evangelical Protestants—by some of them even now—and readily taken up by radical rationalists, as at this day. Submergence of this false issue is the mark toward which the spiritual tide whose gate Kant opened is still rising. The story of its advance since the beginning of the nineteenth century would be the natural sequel of the present volume. A complete history of Protestant thought to the twentieth century is a highly desirable work. Of this installment of it, it remains to say that the serious task of making the line of development clear while compressing immense material into moderate compass has been laudably accomplished. (Charles Scribner's Sons, New York. 75c.)

A slender quarto of more than eighty pages of closely printed titles of books connected with the origin and growth of the Book of Common Prayer explains and justifies the other slender and beautifully printed quarto devoted to "The Book of Common Prayer: Its History and Growth," by Mr. J. H. Benton. The owner of this invaluable collection and author of the monograph on the Prayer-Book is the President of the Boston Public Library and a lawyer of distinction, with a wide acquaintance with books in many fields. His monograph is a striking example of the service which a private scholar working in his own library can render to literary and historical scholarship; for both the volumes show the knowledge and skill, not of the amateur student, but of the expert. To a trained man of scholarly taste and habit few tasks could be more inviting than that which Mr. Benton set before himself in preparing this monograph; for the Book of Common Prayer, although of moderate compass, is a compendium of the devotional literature of nearly two thousand years; it is a treasury of religious experience and thought, to which many generations have made contributions of the very substance of their religious life. It is, moreover, a composite book, slowly fashioned and welded into a whole during a long crisis in the spiritual development of the English people, and is, in many respects, in original matter, in selection, and in translation, the most intimate and significant book they have created. It is also, as Mr. Benton reminds us, the first book comprising all the offices of the Church and the forms of private devotion established as a complete liturgy by the act of the State; and it was the first complete book of devotions for the clergy and the worshipers in the language of the people, so that it might be "understanded by the people;" a fact which explains its great place in English prose and its great influence on English speech. Mr. Benton quotes "a great priest of the Church" as saying that "perhaps there has not been an hour of day or night since that month, in the second year of Edward's reign, when, from some high temple, or lowly chapel, or family group, or chamber of sickness, or dying bed, or closet whose door was shut, these immortal confessions and supplications and praises have not been ascending." The story of the making of this great religious classic is the theme of Mr. Benton's book, and it is told simply, directly, clearly, with ample references to historical documents, and out of a full knowledge of its liturgical sources from the earliest times, of the political and religious changes, and the revisions and additions through which the Prayer-Book came into its present form; ending with a résumé of the changes made in the Book in this country. Mr. Benton's monograph embodies the result of prolonged and thorough investigation, and is a fine example of sound scholarship. Too much cannot be said in praise of these volumes as specimens of high-class book-making. (Boston: Privately printed.)

We are too apt to regard the Spain of today as we have regarded the Spain of aforetime—as a bigoted country. The reform measures now being introduced by Prime Minister Canalejas, however, should convince doubters that in Spain there is a broad-minded man standing at the head of Spanish Liberals, now happily in control of the Government. But something more is necessary to our understanding of the real Spain of the past, and that is, less emphasis on the somber and bigoted character of such Spaniards as Philip II, for instance, and more emphasis on such a normal nature as was represented by his daughter, the Infanta Isabel. As a means to this end the just-published volume "The Great Infanta Isabel," by L. Klingenstein, is well in place. As the sightseer in the Prado Gallery at Madrid looks at Coello's portrait of Isabel, he is immediately struck by the non-resemblance of the face to the better-known face of her father. Certainly she had no large Habsburg mouth, and, unlike his, hers twisted upward, with just a faint humorous turn; hers, too, were clear, kindly eyes, and power is shown in the well-molded chin and in the impressive forehead. Though her young womanhood was passed in the seclusion of her father's study, and though that father was prematurely aging, Isabel, we like to think, grew into a truer type of the essential Spanish nature than was his. In one respect she differed from most Spanish women. She did not marry until she was over thirty years old, and then hers was no love affair with her cousin, the Archduke Albert, whom she accepted as her husband. Yet she lived a remarkable and useful life with both father and husband. Especially concerning her relations with the former is the present volume readable; it discloses certain attractive features of Philip's character, hidden from the rest of the world, but revealed to this delightful daughter. For her he had great ambitions. She was to

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have been Queen of England if the Spanish Armada had been successful, and Queen of France if her father had vanquished the Huguenots and Henry of Navarre. Perhaps it was fortunate that she became sovereign of neither country, but, instead, sovereign of Flanders, where at the time there was special necessity for a ruler, like herself, who combined dignity and friendliness. Dignity and ability and firm faith she had from her father; friendliness and geniality she had from her mother, Elizabeth of France, the daughter of Henry II and Catherine de Medici. Thus with her husband and joint sovereign, Archduke Albert, Isabel not only did not flinch in her hopeless struggle against the indomitable Protestantism of the north, but she herself was able so to direct affairs as to preserve peace when otherwise there would have been no peace, and, in case of hostilities, to minimize their effect. Even if her life was a romance of vast possibilities and of final disappointment, she was too wise a woman to permit a romance of disillusion. (G. P. Putnam's Sons, New York. $3.50.)

The recent French Cabinet crisis has turned the world's thoughts again in the direction of a country where more vital legislative measures seem to have been lately discussed than elsewhere. For what lies closer at the root of national life than the laws passed by the French Parliament for the secularization of schools, the dispersion of unauthorized monastic orders, and the separation of Church and State—to mention only those laws which have to do with religion? In the application of the third of these laws no one has been more efficient than Aristide Briand, who has now relinquished to another the Premiership. As we read in Professor Jean Charlemagne Bracq's "France under the Republic," M. Briand's appointment to the chairmanship of the Parliamentary committee constituted to elaborate the Law of Separation was fortunate for Roman Catholics, Protestants, and Jews alike. Comte d'Haussonville, perhaps the most eminent Roman Catholic layman in France, praised M. Briand for his eloquence, courage, respect for liberty and religious belief, shown in the transformation of the Separation Bill towards a measure more acceptable to Roman Catholics. The Protestants, for other reasons, also distressed over the bill, pointed out its deficiencies, and M. Briand amended it accordingly. The Israelites were given similar satisfaction. As a whole, then, M. Briand changed a war measure to one of conciliation, equity, and liberty. When the bill came before the Chamber of Deputies, it secured the approval of all except the extremists on both sides, and was passed by a vote of more than two to one; in the Senate it was passed by a vote nearly as great in proportion. Then Parliament appealed to the country, and, notwithstanding the campaign carried on by the Vatican, by the clergy, by the clericals, and by the conservatives, the law received a national sanction far in advance of the hopes of its promoters. And why not? It guaranteed freedom of conscience to all citizens, regardless of creed; it allowed the Roman Catholics to use the State church buildings free of charge; it accorded to Roman Catholics the use of national episcopal palaces, manses, and seminaries for several years without compensation, and transmitted to them endowments under proper guarantees; it granted pensions to thousands of bishops and priests, continuing their salaries for eight years in twenty thousand villages of less than a thousand inhabitants each. And yet the determined resistance to this law and the manner of its enforcement ultimately swept not only M. Combes from the Premiership, but also his successor, M. Clemenceau, and, finally, M. Briand himself. Yet, so far from oppressing the Church, the new law has freed it from an oppressive situation. For, by the old agreement, the Pope, as Professor Bracq also shows, had really few rights in France:

> He could not appoint bishops, create new dioceses, or correspond with the clergy, except through the Government. Now he may nominate and institute whomsoever he pleases, of whatever age he likes, double or halve the number of dioceses, correspond directly by such means as suit his convenience. He has *carte blanche* with all representatives of French Catholicism. According to the Concordat, the bishops could hold no national council, no provincial synod, no deliberative assembly of any kind; now they may have all possible national councils, hold any number of provincial synods or any other kind of representative gatherings. . . . The priests were compelled to take the oath of allegiance, recite prayers for the Government, reside in their respective parishes, remain in one diocese, have no new religious holiday, use a definite calendar, avoid processions in the streets if there were other denominations in the town, avoid abusing other denominations in their preaching, omit all other exercises in their church except worship and preaching, perform religious marriages only after civil marriages had taken place. . . . The nature of their dress was also stated. Domestic chapels and private oratories were not allowed without the permission of the Government. . . . Furthermore, in the case of abuses, appeal was made, not to the Pope, but to the Council of State. The matter of marriages aside, all these limitations have been removed, and the Pope is the final authority in all religious questions, and as unrestricted in the legal exercise of his functions as in the freest land in the world.

Out of the above there has grown another and related cause of conflict—religious teaching in the public schools—and this also has contributed to M. Briand's downfall. During the last days of the Empire the common school teacher was compelled to teach the Roman Catholic catechism. The catechism was on a par with arithmetic, and, notwithstanding the presence of non-Catholics, Roman Catholic prayers were recited several times a day. So great was the power of the clergy that in not a few places the local priest became a real despot for the local teacher. When, in 1882, Parliament voted to secularize the common schools, the teaching of morals was introduced to replace the teaching of the catechism; here Pro-

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fessor Bracq hardly indicates how necessary a new morality was to French youth. At the same time the distinctly parochial schools were much extended. The present power of Roman Catholics in France differs from that in this country, for there the Roman Catholics have, by their own gifts and in the face of State-paid institutions, maintained parochial schools and educated one-third of the children of all the primary and nearly one-half of the secondary schools in France. Of course in the parochial schools moral teaching is inseparable from religious instruction. But a majority of the French people desire their schools to be entirely free from religious instruction. When the question came up in Parliament, however, and exact regulations had to be laid down, it was found to be difficult to escape from the religious aspect of any teaching of morals. Hence the legislators came to regard the word "religious" applied to school teaching as simply meaning the catechism and clerical interference. The result is now that, where the teacher does not give courses of instruction upon the nature and attributes of God, the law commands that pupils be taught not to pronounce God's name lightly, but to associate closely in their minds the idea of a First Cause and a Perfect Being with feelings of respect and veneration. In no book, we think, has this matter been more thoroughly elucidated than in the present volume, prepared by the Professor of Romance Languages at Vassar College. From the textbooks on morals in actual use in the schools he chose twenty at random, and found that sixteen taught the existence of God and duties towards God. Long extracts from these textbooks are quoted as the most convincing answer to the frequent charges that the French public schools are now "godless." The third contributory cause of M. Briand's downfall has been his attitude towards labor. While in originality, interest, and value Professor Bracq's discussion of this subject is not equal to his discussion of religion, it should certainly correct any assumption that, as regards labor progress, France is unprogressive. As The Outlook has already said, the Briand bills recently introduced into Parliament constitute the most far-reaching scheme ever proposed in France. If to suit the Conservatives the late Premier did not sufficiently conciliate the Roman Catholics, he apparently went too far in the direction of law and order to suit the extreme Radicals and Socialists. Yet few Premiers have more frankly recognized the real rights of labor. Himself a Socialist, M. Briand's sympathy towards those rights has been tempered by the duties of high office, yet his efforts in that office were, we believe, as sincere as were his efforts on first entering Parliament towards the voluntary socialization of men. As regards labor unions, however, M. Briand knows as well as any one that they represent but a sixteenth of the total number of industrial laborers, and that the most militant body of all, the Confédération Générale du Travail, constitutes only five per cent of the whole. The book ought also to be consulted on other cognate topics—profit-sharing, mutual aid societies, old age pensions, insurance companies, housing, sanitation. As to literature, though some of the names quoted by Professor Bracq as showing development under the Republic seem to belong equally to the Second Empire, the recent change in this department is worthy of note—a change from the strenuously sonorous note under the Empire to a truer note. The literature of to-day is in closer touch with life; it offers at once more facts and more ideas. Certainly it has become more democratic. As in literature, so in art, the history of forty years refutes the taunts one sometimes hears that a democracy is doomed to an inferior art—a refutation seen not only in the splendid list of French painters and sculptors under the Republic, but also in the fact that never more than now have foreigners resorted to French schools of art. A like progress is noticeable in music and the drama. And so in most departments of human endeavor connected with the France of the past four decades the present volume is enlightening, the usefulness of its information being doubled by an ample index. Only after reading such a summary of facts does one realize the exceptional character of forty years of French progress. (Charles Scribner's Sons, New York. $1.50.)

The perennial interest which gathers round great men who at the critical turning-points of history have wielded masterly influence on the course of events attaches to the organizer of the Protestant revolution in the sixteenth century. Though more has been written of the great German reformer than of other historical celebrities, the larger and more accurate knowledge gained by recent research, together with the many-sided interest which attracts both friends and foes to study his work and his personality, fully warrants fresh additions to a bibliography already immense. The latest addition is "The Life and Letters of Martin Luther," by Preserved Smith, Ph.D., son of the Rev. Henry Preserved Smith, D.D., of Amherst College. Dr. Smith has not only made good use of the resources available in European as well as American libraries and in association with eminent scholars on both sides of the sea, but also knows how to give the touch of life to his material. He portrays the reformer's character in stage after stage of its development and in private as well as public life, Luther's own pen constantly illuminating the narrative. The chief interest is in Luther's personality as revealed in its historical environment—the study of the real man himself in the individuality fully accounted for neither by his inheritance nor by the circumstances of his time. Surrounding this chief figure is a cluster of sketches of his contemporaries, as Erasmus, Zwingli, Henry VIII, and

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others. Not till now, thanks to recent research, has so fully drawn a companion picture of Luther's thrifty helpmeet, his "Katie," been set beside his own. The recent studies of Professor W. W. Rockwell have served to mitigate the moral censure put upon Luther's sanction of the bigamous marriage of Philip of Hesse by showing that his opinion was shared by the great majority of contemporary divines, whether Protestants or Catholics, on the ground that "polygamy, practiced in the Old Testament, was never expressly forbidden by the New, which discountenances divorce;" such was the literalism of their theology. Luther interests modern readers as a great character rather than a great theologian, and Dr. Smith thus presents him in the light of the self-revelation given in his table-talk and letters. At times vehement and coarse, the child of a rude age, always as affectionate as masterful, exuberant in humor and jollity, but, like Tennyson's Ulysses, "strong in will to strive, to seek, to find, and not to yield," he was, even in his mistakes and faults, one of whom Dr. Smith finds cause to say: "To understand all is to pardon all . . . a good and conscientious as well as a very great man, a son of thunder calling down fire from heaven." (Houghton Mifflin Company, Boston. $3.50.)

The appearance of such a book as "The Social Engineer," by Professor Edwin L. Earp, in the chair of Christian Sociology at Drew Theological Seminary, is a sign of the rising tide of social consciousness and socializing purpose in the Church of to-day. "We must develop a new type of minister or religious worker, a religious social engineer," to do the sort of thing that engineers are needed for in industrial undertakings—men who know how to co-ordinate, employ, and direct the religious forces that wait for effective leadership. The Church cannot lead the social movement till it can get itself led by such men. Professor Earp's volume has in mind the young men in the Church whose thoughts are turning toward a life work of that character. It points them first to the truths and facts essential at their entrance on such a career, and next to the specific tasks to be undertaken, and the various methods of meeting them. Men and women who are thinking of religious social service to social needs will find this manual helpful both as incentive and as guide. (Eaton & Mains, New York. $1.50.)

The fifty-two papers collected in Dr. Hillis's volume on "The Contagion of Character"—brief but pungent "Studies in Culture and Success"—are aptly described by him as "sparks struck out on the anvil of events." Sparkling, indeed, they are, and likewise full of ethical wisdom and vigor. Tracts for the times they are, whose lessons are pointed and clinched at every turn with personal experiences that grip attention. Originally appearing simultaneously, one by one, "in the morning press of some twenty-five of our largest cities," they have been put together in the present more permanent form at the instance of the friend at whose request they were written. (The Fleming H. Revell Company, New York. $1.20.)

"Unitarian Thought," by Professor Ephraim Emerton, of Harvard, exhibits what the author, as a Unitarian layman, regards as, "on the whole, the consensus of Unitarians on the main topics of religious discussion." It can be said, in general, that for the most part its statements embody the religious beliefs of the present leaders in science, philosophy, and criticism, excepting the few who reject theism. Its tone is argumentative, to some extent controversial, and is lacking in inspirational quality. Especially is it so in regard to Jesus as the recognized "Master." Recognizing his kinship with other great spiritual leaders, what Unitarian thought regards as "his transcendent value" is stated as merely this: "That he stands within the lines of natural development, and asks no assent to any prescribed forms of faith." Not a word is said of Jesus' distinctive trait, his unique consciousness of God. From 1856 to 1878 the late Dr. Francis H. Hedge, in the chair now occupied by Professor Emerton, taught his pupils to see in Jesus "the culmination of personality." Contrasted with this, the present appeal of Unitarian thought to the world runs thus: "They are satisfied with the leadership of Jesus so long as they are permitted to interpret this in the light of all the truth they can find anywhere." Can such thought hope to be widely influential? (The Macmillan Company, New York. $1.50.)

"Religious Certainty," a small volume by Dr. Francis J. McConnell, President of De Pauw University, Indiana, discusses a subject of wide importance nowadays, when ancient creeds with other traditional beliefs seem to have gone for recasting to the melting-pot. Examining first several classes of current difficulties, and then the various grounds of religious certainty, its main points are these: Certainty is the product of a variety of factors. As knowledge grows, these factors change more or less. The test of their product is its "ability to satisfy the fullest and highest life of the whole man." The critical question, therefore, is, at what type and grade of life we are aiming. Let one aim at living the religious life, the certainty he seeks will take care of itself. In every line of effort "the glory in life consists just in the practical certainties which are won by doing and trusting." It is action that ever carries the torch which lights up our advance into the shadowy unknown. Luminous and vigorous thought from a conservative standpoint characterizes this helpful treatment of the author's theme. (Eaton & Mains, New York. $1.)

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LETTERS TO THE OUTLOOK

TWO MATTERS OF NATIONAL IMPORTANCE

[Although the correspondence between Mayor Gaynor and the editor of The Outlook, printed below, refers primarily to New York matters, both subjects touched upon are really of large National interest. At an early date they will be taken up for editorial discussion in The Outlook.—THE EDITORS.]

June 16, 1911.

My dear Mr. Gaynor:

There are two matters of public interest upon which I venture to express to you very briefly my hope. I think all medical authorities, and practically all penological, are agreed that inebriety is a disease rather than a crime or a vice, though a disease that has been produced by vice and leads to crime. If it is treated as a crime, the punishment is necessarily slight because the crime is slight; if it is treated as a disease, the inebriate can be put into an asylum exactly as an insane man is put into an asylum, and kept there until cured. I am not familiar with the details of the bill passed last year on this subject, but I earnestly hope that if its provisions seem to you sane and sound you will see your way to giving your influence in favor of the adoption of the policy of curing instead of punishing the drunkard.

I beg also to express the hope that you may see your way clear to put the weight of your influence in favor of a small unpaid Board of Education for the city of New York. It ought to be small in order that responsibility may be fixed and the Board may be efficient; it ought to be unpaid both because the services of the best men in the community can be thus secured, and also because in the work of education we need the voluntary as well as the official element in administration.

I am putting my views on both of these subjects in the briefest possible compass in order to take the least possible amount of your time.

Yours very respectfully,
LYMAN ABBOTT.

The Hon. William J. Gaynor,
Mayor of the City of New York,
New York.

City of New York,
Office of the Mayor,
June 17, 1911.

Dear Dr. Abbott:

Yes, we shall have a separate system of punishment—or, rather, of probation and assistance—for inebriates very soon. I am about to appoint an Inebriate Board.

I agree with you that we should have a small Board of Education. The present Board of forty-eight should be done away with. It is impossible to appoint forty-eight fit men or women for the place. Those who come forward, or are recommended for appointment, are, as a rule, inexperienced in government, and also in educational matters.

But, I confess, I do not see how we are to get a fit small Board unless we pay the members. Will you tell me how? Dr. Felix Adler discussed it fully with me yesterday, and I pointed out to him the difficulties. I have in mind men of eminent fitness for a small Board, but each one of whom I know would have to refuse unless paid, because he could not give his whole time free to the work. The notion that some entertain is that persons combining experience and capacity in government—and the administrative government of the Department of Education is large and most important—with eminent experience and capacity in educational matters, would be found ready, and so rich as to be able to devote all of their time to the work in a small unpaid Board. I must say that I do not think this notion is correct. If we have a small Board, the members must devote all of their time to the work, the same as is the case with all the city departments. It seems entirely clear to me that we cannot get fit persons to do that unless we pay them. What objection is there to paying them? Even he who preaches the Gospel must live by the Gospel. Could a Dr. Eliot, or a President Hadley, or a Dr. Felix Adler, or a James Creelman, or a Raymond B. Fosdick afford to take such a position without pay? And why should they be expected to? Some say offhand that to pay the members of a small Board would bring politics into the Board. I confess that statement is inscrutable to me. I think we can bring as much, if not more, politics into the Board by not paying them. How can paid members bring politics into the Board any more than unpaid members? Is not the statement a mere jingle? I think by paying them we can get fit men, and by not paying them we cannot; and fit men, you will agree, are less likely to bring in politics than unfit men. Moreover, unpaid members—mere voluntary workers—would work only when they liked, whereas paid members would have to stay right there all the time under the supervision of the Mayor, like other officials. Some say the system of unpaid members evolves men of the highest type of honesty and capacity for the work. If that be so, then it must be visible in the present Board—a matter on which I refrain from expressing an opinion. Doubtless you have one.

This is the mere outline of what I have in mind. It may be that I could make myself better understood if I could talk with you. It seems entirely clear to me that we must appoint a large Board of unpaid members, and let it evolve a few of its members into control, or else we must have a small paid Board. The terms of its members should be so graduated that a majority of the Board would always be old in office.

I have refrained from trying to force my opinion on any one. I state it with diffidence, and subject to better judgments. I

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have been rudely assailed in the matter, but thought it best not to respond. If my past life-work for good government and my present work to that end do not guarantee my motives, nothing I can say would.

Sincerely yours,
W. J. GAYNOR,
Mayor.

Rev. Dr. Lyman Abbott,
287 Fourth Avenue,
New York City.

WHERE DOES THE WEST BEGIN?

This is a note of criticism with regard to a matter which you may consider trivial. Nevertheless, The Outlook is so broadly National in its attitude and so non-sectional in its utterances that it is disappointing to find in its phraseology what must be either a certain measure of provincialism or a terminology reminiscent of fifty years ago. In a recent issue you spoke of "the street car lines of Brooklyn and three large Western cities, including Cleveland." Now one might conclude that you meant Cleveland, Utah, or Cleveland, Washington, were it not that these are hardly large cities (being rated at something less than two hundred inhabitants each), that neither of them ever possessed a street car line, that you were writing of ex-Mayor Tom Johnson, and that it is not altogether unusual for you to talk of "the West" as though it encroached on the Alleghanies. When I lived in what some of my Down Eastern friends consider the remote fastnesses of the far, far West, and what some of my really far Western friends condescendingly admit to be "getting West," I used to be considerably incensed at these statements which imply that the great importance of the country is so concentrated along the Eastern seaboard that the continent is in danger of tipping in that direction and sliding us all into the Atlantic Ocean. I remember particularly (for The Outlook is by no means the only offender) my annual indignation when Walter Camp announced his All-Western football team composed entirely of players east of the Mississippi. Now I smile condescendingly at myself in memory of the fact that in the same breath with which I criticised the "narrow outlook of geographically belated magazines" I would probably have contemptuously characterized some chance acquaintance from Kansas as "a tenderfoot from back East." For, mind you, I, in my vociferous Western superiority, lived among the eastern foothills of the Front Range, and the Kansas line must have been at least a hundred and fifty miles to the east of that. But even then I believe my provincialism was more nearly accurate than is yours, for does not the geographical center of our continental United States fall somewhere in Kansas?

It took me some time in the East (and I mean really East when I say it nowadays) to recover from my sectionalistic state of mind. I remember the shock during my first winter when a young lady told me she came from "Cincinnati, the queen city of the West." It was a year or so later that a charming senior at Woman's College, Baltimore, showed me a picture of a friend, saying, "She's a fine, breezy, typical Western girl. Her home is out in Pittsburgh." Even yet it taxes my memory to know that some of my New England friends here in Washington are bound for Maine when they announce their intention of spending the summer "Down East." But in the main I have recovered. To be sure, I do not say I'm leaving Washington for "the West" to see my cousins in Iowa, but neither do I leave Colorado to visit my birthplace "back East" in Illinois. And this recovery has taken but five short years. Surely The Outlook might do as well in the several multiples of that period which have elapsed since the days when the Western Reserve was but just emerged from the wilderness, when Chicago was the extreme West, and when he was a hardy and fearless pioneer who ventured beyond the Mississippi.

Kipling tells us that "East is East and West is West, and never the twain shall meet," but so long as the East begins in Kansas and the West in Ohio they would appear not only to meet but to overlap by a thousand miles and more.

MAX W. BALL.

United States Geological Survey,
Washington, D. C.

AGAINST TIPPING

After all the efforts that have been made to abate or abolish the "tipping" evil in America, it seems regrettable that the "Spectator," in your issue of May 20, should have lent his powerful influence in favor of the widespread (and spreading) belief that people are entitled to a reward for not stealing—or rather for restoring—lost property.

I think the thing to be urged is not the reward idea, but its opposite, which Baden-Powell appears to have had in mind when he framed the Scout oath: "I promise not to accept a reward for a kindness"—or other words to the same effect.

Is there no longer such a thing as a neighborly act? Shall a man retain his self-respect and charge a lady ten cents for restoring her pocket-handkerchief valued at one dollar?

Will the "Reward-Seekers' Union" fine him if he accepts less than one hundred dollars for returning one thousand dollars to its rightful owner—perhaps some old scrubwoman who has scraped and saved for a score of years, hoping at last to buy a home with it? Or perhaps he will take tips only from the rich!

It seems to me our "New Patriotism" has no room for the receiver of tips.

J. A. PATERSON.

San Francisco, California.

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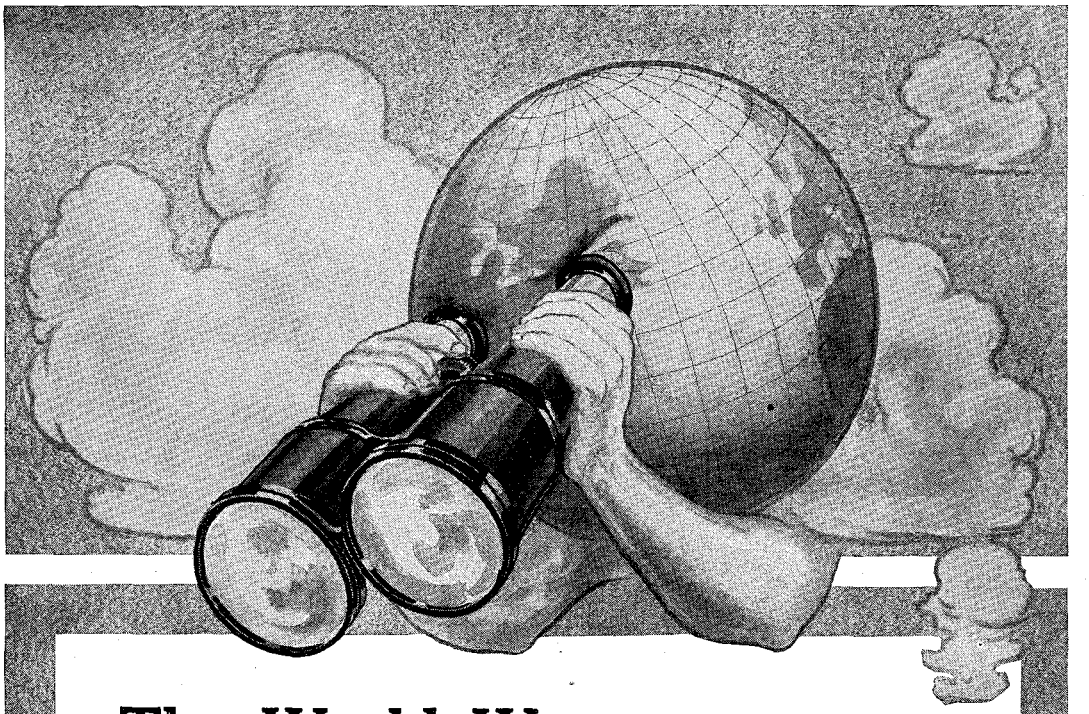

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Brains wear out as certainly as the body if not properly nourished.

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is a true Brain and Body Food. It nourishes and strengthens the nerve centres — feeds the nerve cells.

Daily wear and tear is replaced by the natural food elements stored by Nature in the Wheat and Barley of which Grape-Nuts is made.

Grape-Nuts food does much to keep one right for business or frolic.

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"Want" advertisements, under the various headings, "Board and Rooms," "Help Wanted," etc., ten cents for each word or initial, **including the address, for each insertion.** The first word of each advertisement is set in capital letters without additional charge. Other words may be set in capitals, if desired, at double rates. If answers are to be addressed in care of The Outlook, **twenty-five cents** is charged for the box number named in the advertisement. Replies will be forwarded by us to the advertiser and bill for postage rendered. Special headings appropriate to the department may be arranged for on application.

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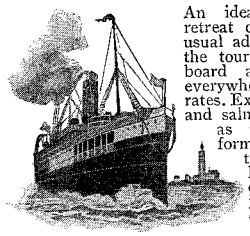
To Nova Scotia, Cape Breton, Prince Edward Island, Newfoundland



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Beautifully illustrated booklets giving every detail of expense, and a graphic description of the Maritime Provinces, sent on application.

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SHELBURNE, NOVA SCOTIA. 21 hours from Boston, via Yarmouth. Fine land-locked harbor. No fog. All water sports. Write for booklet to D. V. WARNER, Sec'y-Treas. Tourist Association.

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WOLFVILLE, NOVA SCOTIA
Starred in Baedeker

Royal Muskoka Hotel

LAKE ROSSEAU, CANADA
HIGHLANDS OF ONTARIO

A modern Hotel, delightfully situated on an island in Lake Rosseau. Every Outdoor amusement including Golf, Tennis, Boating, Bathing, Fishing, Lawn Bowling.

Open June 24th to Sept. 20th, 1911.

For Booklet and Special June and July rates address L. W. MAXSON, Mgr.

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Bailey Island, Maine
Re-opens June 15. Send for folder and views of this charming and restful resort.
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RED TOP FARM Boarders, July, Aug., and Sept.
Fresh and salt water. $6 and upwards. Address Mrs. POQUETTE, Bremen, Maine.

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10,000 acres of forest, field, and shore; everything the best; sensible, homelike cooking; vegetables, milk, cream, poultry, eggs, etc., from our own farm; fish, lobsters, clams, etc., from surrounding waters direct to table. Good roads and bridle paths. Golf, tennis, shooting and fishing. Ideal summer climate, no hay fever, no mosquitoes, no humidity. Casino and ballroom, billiards and bowling, cottages and tents. Suitable sites for those desiring to build. For booklet, address

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FAMOUS RANGELEY REGION

MAINE York's Camps, Loon Lake. Special attention given families. Individual cabins with or without bath.

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An ideal resort on the Massachusetts Coast. Hot sea water baths. Auto garage. Booklet.
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A strictly first class Summer Hotel. Attractively furnished; every modern convenience; rooms singly or en suite; private baths; Billiards, Bowling, Golf and Tennis free to guests. Cuisine unexcelled; excellent orchestra. Bathing facilities of the best, water averaging 74°. Fireproof Garage.

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For nervous diseases—**NO INSANE.**
A rest cure for brain fag and overwork. Home life for chronic cases.
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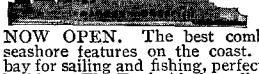

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Golf, Tennis, Boating, Fishing, etc. For circular and particulars, address
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Modern appointments, swimming pool, golf, tennis, boating, fishing, and all outdoor amusements. For engagement of rooms apply to
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A bungalow and camp community with Club House. Descriptive booklet on application.
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NEW YORK

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Always cool. Seashore and country. Sound and ocean bathing, boating. Golf course, tennis, riding, driving. All outdoor sports. Fresh vegetables, milk, cream, eggs and poultry from our own farms. Cottages for housekeeping or non-housekeeping. Write for booklet. WM. F. INGOLD, Mgr. 16 West 25th St., N. Y. Hotel Arlington.

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Old Summer Resort, pleasantly located, commodious lawns running to lake; fine shade trees, perfectly healthy. Booklet sent on application. A. H. Dean, Proprietor.

RIVERSIDE Open for summer guests, gentiles. Ample grounds. Large lawn and river beach, boating, bathing, fishing. Broad piazzas surround house; large rooms, high ceilings, fresh food, good service. Bath and telephone. 8 mails daily. 147 miles from N. Y. City, Erie R. R. 850 ft. elevation. CALLA PEAKE MILK, Long Eddy, N. Y.

"It's all in the care."

DR. STRONG'S

The Saratoga Springs Sanitarium
Write for Booklet A

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1,000 Islands, St. Lawrence River, N. Y.
NOW OPEN

A magnificent Hotel, delightfully situated on an island in the St. Lawrence River. The favorite water for motor boats and boat racing. Fishing, rowing and all aquatic sports. A picturesque nine-hole golf course free to guests of the hotel; clubhouse equipped with swimming pool, shower baths, etc. Tennis and all outdoor sports. Unequalled bass and fresh water fishing near hotel. Address
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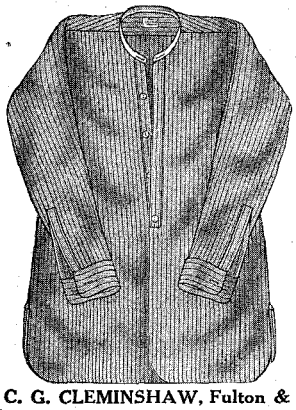

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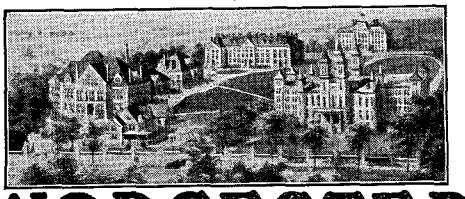

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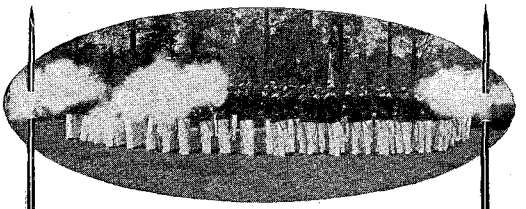

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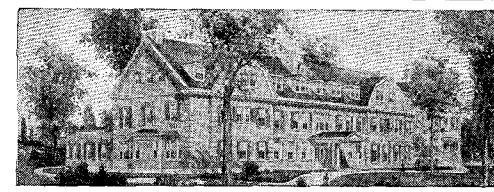

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